Ernest B. Molley

WORLD CALL

well with the child?

—2 Kings 4:26

JUNE 1944

Price 15 cents

World Call

VOLUME XXVI JUNE, 1944 No. 6

Contents

Editorials ---------- 3
These Are Our Children ---------- 21

Articles

Our Foreign Missions Go Forward in Wartime, *by Robert M. Hopkins* ---------- 5
When Children Sorrow, *by Hampton Adams* ---------- 7
A Story of Baptist Missions, *by Kenneth Underwood* ---------- 8
Christianity and the Village, *by A. T. Mosher* ---------- 14
Have You Heard Them Called "Dirty, Lazy Indians"? *by Harriet Rosborough* ---------- 18
Calling All Parents, *by Mary Lediard Doan* ---------- 20
Contrasts in an Indian Village, *by L. Franklin White* ---------- 22

News of the World

April Meetings ---------- 11
China Mission Meeting in Indianapolis, *by Edwin Marx* ---------- 12
Youth Plans for World Friendship, *by Kathleen Shannon* ---------- 13
Social Trends, *by James A. Crain* ---------- 13
Eyes On the Orient, *by M. Searle Bates* ---------- 16
Paths of Service, *by Carnella L. Jamison* ---------- 17
Summer Volunteer Workers ---------- 23
I Interned in Mexico, *by Archie A. Allan* ---------- 24
Servicemen in Puerto Rico, *by C. Manly Morton* ---------- 25
Classroom and Campus, *Edited by John L. Davis* ---------- 26
World Call News Room ---------- 28
Echoes From Everywhere ---------- 32
In Memoriam ---------- 33
Front-Line Chaplains ---------- 34
Unified Promotion Receipts ---------- 36
Weekend Trip to Los Haro, *by May Wilson* ---------- 37
Disciples' Headquarters, *by Joy Taylor Sala* ---------- 38

Departments

Book Chat, *by C. E. Lemmon* ---------- 19
Women and World Highways, *by Freda K. Putnam* 29
For Adult Missionary Groups ---------- 30
Youth and Missions ---------- 31
Missionary Worship Service ---------- 32
Hidden Answers ---------- 33

Circulation Corner

Honor Roll

WORLD CALL Honor Roll for the 1943-1944 missionary year closes on June 30. To qualify it is necessary to send in at least twenty subscriptions between July 1, 1943, and June 30, 1944.

WORLD CALL secretaries are urged to have their orders in the mail by midnight June 30, so that their respective churches may receive credit on the Honor Roll which will be published in the September issue of WORLD CALL.

To Their Children

Subscribing for her family and for many others, Mrs. Charles Stout, Paonia, Colorado, writes: "Mr. Stout and I always sent it to our children. We wanted them to feel home was not complete without WORLD CALL."

Additional State Secretaries

Mrs. Nancy H. Sasser, 414 Plum Street, Montgomery, Alabama, and Mrs. Bob White, 901 Mississippi Avenue, Greenwood, Mississippi, have been elected WORLD CALL Secretaries for their respective states.

Gift For Shut-ins

Mrs. Austin J. Hollingsworth, WORLD CALL Secretary for Nebraska, urging the secretaries to send subscriptions to make up the state goal, says:

"How about WORLD CALL as a gift to a shut-in? Flowers fade, but WORLD CALL blossoms anew in the sickroom every month of the year. Then there are the members of your church board, your church school teachers, and every worker in your missionary organization. Are they subscribers to this great magazine so full of information and human interest?"

Manuscripts

Unsolicited manuscripts will not be returned unless accompanied by self-addressed envelope with sufficient postage.

When You Move!

Notices of change of address of WORLD CALL subscribers must reach the editorial offices in Indianapolis by the first of the month preceding date of issue. (Example, notification for change for January issue should reach us by Dec. 1. Give former city and state when reporting new address.) Subscribers failing to send notification can have their magazine forwarded by sending sufficient postage to the postmaster at the office of their former address.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

Published by The United Christian Missionary Society, Board of Higher Education, Board of Church Extension, Association for the Promotion of Christian Unity and National Benevolent Association through the World Call Publication Committee. Members: H. B. Holloway, chairman; John H. Booth, J. Eric Carlson, John L. Davis, Mrs. H. B. Marx, Doyle Mullen, Virgil A. Sly, Mae Yoho Ward, Willard M. Wickizer. Space used by the Pension Fund is on a contractual basis.

Subscription price $1.25 per year, $2.00 for two years, net in advance; 15 cents per copy.

Five or more sent at one time—$1.00 each.

Eleven subscriptions sent at one time—$10.00.

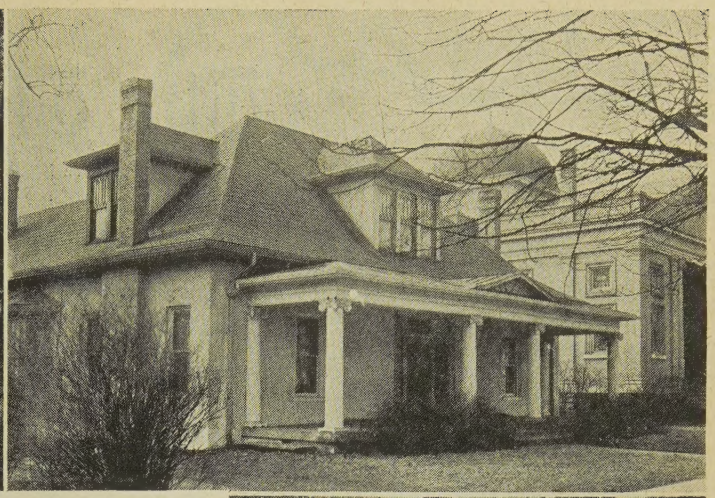
Published monthly, September to June, Bi-monthly, July-August at 2700 Pine Blvd., St. Louis 3, Missouri. Entered as second-class matter at the post office at St. Louis, Missouri, under the Act of March 3, 1879, authorized December 31, 1925. Acceptance for mailing at special rate of postage provided for in Paragraph 3, Section 525 P. L. & R., Act of February 28, 1925, authorized December 31, 1925.

Copyright, 1944, by The United Christian Missionary Society.

Publication Office, 2700 Pine Blvd., St. Louis 3, Missouri
Editorial and executive office, 222 Downey Avenue, Indianapolis 7, Indiana

All communications for the Editor should be addressed to 222 Downey Avenue, Indianapolis 7, Indiana.

Notices concerning change of address should be mailed to WORLD CALL, 222 Downey Avenue, Indianapolis 7, Ind.



PARSONAGES

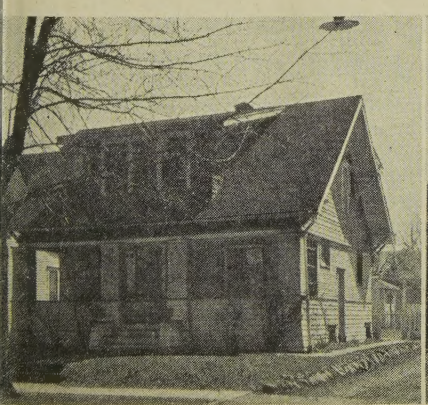
These nine and nine more homes for ministers were bought with the aid of Church Extension loans since January 1.

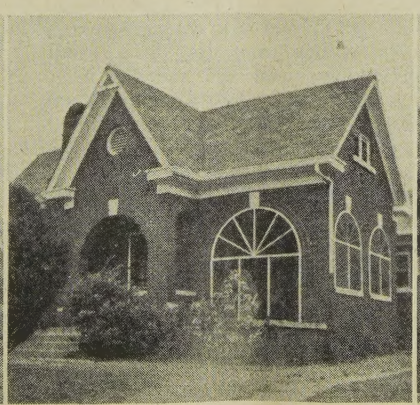
Every church should own a parsonage. Let the Board help your church buy one.

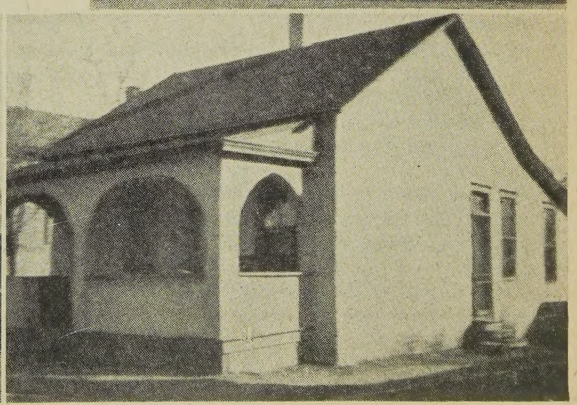
If interested, write

BOARD OF CHURCH EXTENSION

Missions Building Indianapolis 7, Ind.







The Threshold

Our Cover

THE smiling Mexican Boy of our cover page is from a photograph by L. H. Deatherage, Tulsa, Oklahoma. Neither fear nor hunger stifles his natural smile of confidence.

That his happiness does not depend on elaborate clothes and material luxuries is obvious but it is equally apparent that neither fear nor hunger mars his natural smile of confidence, which is the birthright of all children. That many children are deprived of their birthright is a blot on our practice of Jesus' way of life, and to the end that every child in every land should be born into his rightful heritage we must dedicate our lives.

Problems of Servicemen

The importance of informal personal counseling in maintaining a high morale among men in uniform is becoming increasingly clear to chaplains, clergymen, USO staff members and others who deal with the problems of servicemen. Army and Navy chaplains declare that from 70 to 90 per cent of their effective work is of this character.

To help counselors gain a broader understanding of the problems of individual adjustment faced by the men in service, Dr. Charles T. Holman, Dean of the Baptist Divinity House and Professor of Pastoral Duties at the University of Chicago, has written a pamphlet containing a brief analysis of these problems.

Entitled *Personal Problems of Men in the Armed Forces,* the 16-page pamphlet has just been published by the Army and Navy Department of the Y. M. C. A. with the collaboration of the Commission on Religion and Health of the Federal Council of Churches. Copies may be purchased at ten cents each from the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

Church and Returned Men

The problem of returning service personnel is not one that can wait for post-war solution since they are returning now at the rate of nearly one hundred thousand each month. Their readjustment is one of the immediate problems facing the church.

To aid the church to understand their specific attitudes and reactions, a series of pamphlets is being prepared by the Commission on Religion and Health of the Federal Council of Churches in collaboration with the Christian Commission on Camp and Defense Communities.

The initial pamphlet, subtitled *Attitudes and Problems,* recommends a church plan to meet various phases of the problem. Copies of the pamphlet may be secured from the Federal Council of Churches, at ten cents each.

Other pamphlets in the series, which will be ready for publication soon, will deal with government plans, church programs and religious resources.

Deferment of Ministerial Students

At the annual meeting of the Board of Higher Education of the Disciples of Christ held April 17-18 in Indianapolis, the following resolution was adopted and sent to President Roosevelt, General Lewis B. Hershey, director of the Selective Service System, and to Paul V. McNutt of the War Man-power Commission:

Resolved that in view of the shortage of ministers which now prevails among the churches of Disciples of Christ in the United States owing to the large number of leading and better-educated younger ministers volunteering for the chaplaincy of the Army and Navy, and other types of services in support of the war effort such as the Red Cross and the United Service Organizations; and in light of the continuing demand for ministers to serve as chaplains and in other ways; the Board of Higher Education of Disciples of Christ in Annual Session in Indianapolis today calls the attention of our President and other national leaders to this condition in our church life, and urgently requests that students enrolled in colleges specifically studying to educate themselves for the Christian ministry continue to receive deferment from service in the armed forces in order that the church may be able to supply ministers for the work of the chaplaincy and to serve the spiritual needs of our civilian population.

Why a Book Offer?

To encourage early renewals, and early renewals protect readers and save paper. If subscriptions are received in advance, there is a marked reduction in the amount of paper and effort that goes into sending expiration notices (to say nothing of expense). Early renewals mean no lapse in subscription and readers are spared the inconvenience of a "missed" issue.

Ten or more RENEWALS (sent at one time before June 30) will give you your choice of *Concerns of a World Church,* by George Walker Buckner, Jr., or *Religion Helps,* by Clarence E. Lemmon. Renewals may be for subscriptions that have expired within the past year or may be advance renewals.

The Y. M. C. A. Has a Birthday

It was on June 6, 1844, that George Williams, a 22-year-old draper's clerk, met with eleven comrades in a small London sleeping-room and founded what they agreed to call the "Young Men's Christian Association." It met a real need and soon other Associations came into being. The movement spread to America in 1851, when Y. M. C. A.'s were organized almost simultaneously in Montreal and Boston.

Through its War Prisoners' Aid, the Y. M. C. A. is doing an outstanding work among the young men—now more than 6,000,000 in number—held as prisoners of war. This service includes recreational, educational and religious activities.

The spirit of the Y. M. C. A. as i goes into its second century is reflecte in a statement recently issued by its Cen tennial Committee, which said in part:

"In this, its year of centennial cele bration, the Y. M. C. A. rededicates it self to the indispensable work of equip ping the boys and young men of th United States and 67 other nations wit the spiritual conviction, moral courage and social vision essential to and sufficien for the future.

"If that work is not done well, th best that economists, diplomats and states men can do will not be good enough."

Summer School of Missions

Interdenominational Schools of Mission are being held as usual, in several sec tions of the country. Courses will includ Bible study, the American Indian, an Southeast Asia.

The Interdenominational Board o Church Women for the Rocky Mountai Region are sponsoring a school to be hel in Boulder, Colorado, June 25–July 1 Information may be secured from Mrs Lilla J. Prewitt, 2555 W. 37th Ave., Den ver, Colorado.

Another regional school will be held a Winona Lake, Indiana, June 22-28. Fo information write Mrs. J. F. Vande Roovaart, 203 E. 113th St., Chicago 28 Illinois.

Comrades Now

Bishop Wen Yuan Chen of Chungking executive secretary of the National Chris tian Council of China, speaking to th general conference of the Methodis church in April said, "Before I lef China, Chiang Kai-shek said to me tha the abrogation of the unequal treaties ha afforded greater opportunity and challeng to the missionaries to serve China and he people.

"'They can come,' he said, 'not a guests but as comrades to give our peopl a spiritual basis upon which a new Chin will be built out of the ruins and ashes.'"

Rebuilding Christian Institutions

A committee has been set up under th auspices of the British Council o Churches to foster the reconstruction o Christian institutions in Europe. Th committee hopes shortly to appeal for fund to help in the re-establishment o Christian works—as distinct from physica relief—on the continent of Europe as soo as the way is open. The work will b carried on in consultation with the Genev headquarters of the World Council o Churches; steps have already been take towards ascertaining the most urgen needs and the best ways of giving assist ance.

WORLD CALL

George Walker Buckner, Jr.
Editor

Evelyn Honeywell, *Assistant to the Editor* **Jessie M. Trout**, *National World Call Secretary*

Contributing Editors

C. E. Lemmon Edgar DeWitt Jones James A. Crain John L. Davis

VOLUME XXVI JUNE, 1944 NUMBER 6

Remember the Normal American Child?

WHAT is war doing to America's children? The insurance companies agree that, in so far as health is concerned, infant and child mortality rates reached their lowest point in history last year and that American mothers are rearing the healthiest generation of children of all time. New drugs, new methods of disease prevention, advance in the science of nutrition, and greater understanding of the physical needs and limitations of the small child on the part of the mothers are all cited as factors in this happy advance.

When we contrast with this wonderful physical state the moral and spiritual welfare of American children, however, we see another instance of that thing which has happened so often in modern society. Advance in physical welfare is the hare; advance in social and religious thought and action the tortoise. Whatever we can subject to the rigid, precise, and effective methods of modern physical science, we can bring rapidly and with certainty toward perfection. Thus, give the scientist, in the persons of the modern biologist and physician, sufficient authority, means, and time and he can bring the public health to standards undreamed of in past ages. One by one the dread scourges of humanity yield to his research and his methods. Diphtheria, he has eliminated almost entirely; and scarlet fever, which held such terrors in the days of our youth, now is tamed by his drugs and quarantine. Even the ghastly wounds inflicted by war yield to his touch and only two or three men out of a hundred now die of wounds received in battle. Social and religious progress, it is hardly necessary to point out, has made no such strides, and we witness today, even as William Blake saw so vividly in his time, the heart-rending spectacle of the child's Songs of Innocence changing inevitably to become the Songs of Experience.

The humanitarian contends always that we have only to change environment to change the individual person—but the Christian pastor, teacher, and social worker knows to his sorrow that it does not suffice. Thus slums will be turned into housing projects, disease will be largely eliminated in the young, and sufficient food, clothing, and shelter will become available to all in the world of tomorrow, but social and religious progress will still lag far behind the physical advances made. For example, education will lag behind the sure, precise methods of the scientist because education can never become an exact science. Devise an exact, scientific method of teaching and it succeeds only for its creator. Teaching is an art, not a science, and no man can tell another *exactly* what to do in a classroom. Sulphathiazole is rapidly becoming a specific cure for pneumonia, scarlet fever, and other deadly diseases. It invariably succeeds in killing the disease germs if taken in time and in sufficient amounts under given circumstances. The young physician, therefore, can be told by the experienced physician exactly what to look for and exactly what to do in the sickroom—and he can confidently await the expected results. The experienced educator, on the other hand, can give the young teacher only guiding principles, suggested methods, and certain warnings about things tried and found wanting in his experience. He can save the young teacher much time and labor by giving advance information on his own trial and error experimentation but beyond that he cannot go. In essence he must say to the young teacher: be sure you know your field of learning thoroughly and broadly, then enter the classroom determined to reveal to your students your own intelligent, winsome, creative self. Science may limit sharply its objectives and reach them one by one. But religion and education, and other similar realms of thought and action, have unlimited and ever expanding objectives which advance and grow as each individual person and each social order develops.

All of which is but preparatory to the real subject of this discussion; namely, that Children's Day this year should raise in our minds something more profound than lovely blue-eyed little girls and apple-ruddy little boys bringing pennies to the offering basket in smartly decorated boxes and envelopes.

We sat recently among a group of church leaders who were making plans for Children's Day. One made a plea for the starving, orphaned children of China. Another pointed us to the delinquent child in America, and another moved us deeply by showing the effect of incompatibility and divorce on the child. All of these problems are very real and ought to have most earnest consideration and action. But Chil-

dren's Day in the Sunday school must mean very much more to our brotherhood than raising an offering for the unfortunate of this and other lands.

Children's Day will reach its maximum effectiveness when we make it a day of searching inquiry into our methods and programs for dealing with the child, and for allowing the child to develop and express that best self which is within him.

It must be a day in which we will take serious account, not only of our debt to the foreign, the delinquent, and the maladjusted and maltreated child, but of the healthy, happy, normal boy and girl in the average American home. On his proper growth and development depend all future social, welfare, and missionary programs. If we fail to put into his mind and soul the right concepts, principles, attitudes, and knowledge, we may be certain that Chinese children will continue to go to bed hungry and that her girls will continue to be sold into houses of prostitution by their own families. And we may be equally certain that the maladjusted, underprivileged, and delinquent children of America will not decrease in number but will have their numbers swollen by recruits from those same sane, healthy, normal children who now attend our Sunday schools and churches.

It is a shocking fact—but a fact nevertheless—that our churches and Sunday schools hold only one-third of the youth who enter them as small children. The fault lies not with the children—we may be certain of that—but with the Sunday schools and churches which are losing them as intermediates and young people.

Let us have, then, a great offering for Children's Day. But let us make sure that it represents no easy, contemptuous handing out of our abundance to the poor and unfortunate of this earth. Let us rather so fill our children with a vision, a compassion, a sense of brotherhood, and a humble spirit of thanksgiving for the blessings we enjoy from God's bounty, that their offering will well-up spontaneously and joyously, an expression of their awareness of God's goodness and their concern for brothers of many tongues, races, and religions around the world.

Cooperation, the Prelude to Union

BAPTISTS and Disciples of Christ are watching with tense interest the discussions now being carried on by members of the joint commission created by the two bodies to explore possible grounds for their union. Disciples especially suffer from the self-imposed taunt that they have talked Christian union for a century without effecting a single important move in the direction of corporate union with another communion.

Without question, it will prove much more difficult for Baptists and Disciples to unite than for more highly organized ecclesiastical bodies. Both have numerous congregations which take pride in their spirit of separatism and extreme individualism. They represent in these two great bodies what the Independenc meant to English Presbyterianism in the days of th Commonwealth. Even though resolutions and pr grams of union should be adopted by their convention it would require much patient and arduous work t swing the autonomous congregations into line.

It is heartening and perhaps prophetic that man local centers of power in the two bodies are not waitin for official resolutions and programs. Thus Baptist and Disciples of Indianapolis have united in a scho for Christian workers to be held each Wednesday nigh for six consecutive weeks. The school will convene i a Baptist church with the teaching staff and the speak ers for chapel services recruited about equally fro laymen and pastors of the two groups.

While friendly meetings of the commission fro Baptist and Disciple conventions are to be welcome and their progress encouraged in every way, perhap it is of even greater significance that local churches an pastors are finding means to provide projects whic make possible the kind of practical cooperation engage in by churches of the two bodies in Indianapolis. I many a small over-churched village, and in many community swamped by a population attracted by wa industry, local Baptist and Disciple churches can wor effectively together to meet demands with which eac group, working alone, would be unable to cope. Here too, is a practical kind of cooperation in which loca churches of all faiths can engage whether or not officia programs of union are under consideration.

An Appeal to Selective Servic

MEMBERS of Protestant churches will do well t follow the lead of the Presidents, Moderators or other official heads of twenty-three Protestan synods or conventions in appealing to Selective Serv ice to reconsider its decision to cancel deferment o pre-theological students beginning July 1. They poin out that:

> The special provision of the Selective Service Act, as en acted in 1940, for the deferment of students who are preparin for the ministry in theological or divinity schools was presum ably based upon the conviction that the effective functionin of the agencies of religion is essential to the national welfare
>
> The recently announced change in policy whereby student preparing for the ministry will no longer be granted defermen unless they have begun their studies in theological schools prio to July 1, 1944, presents a grave obstacle to the Protestan churches in their effort to render the service expected of then in the national crisis. More than 8,000 of their younger minis ters are serving as chaplains in the Army and Navy and steady stream of additional men for the chaplaincy is require by the armed forces. At the same time, the churches are re quired to strengthen their ministry to the civilian populatio because of the extraordinary community services which the are called upon to provide and the special strains which pres upon the people in war time.

The appeal also makes clear that Roman Catholi students, under the announced policy, would be exemp from the draft—even on the college level, "an unjus and intolerable discrimination against one religiou group as compared with another."

)ur Foreign Missions Go Forward in Wartime

By ROBERT M. HOPKINS*

Dr. Hopkins

ONTRARY to a rather widespread popular notion, foreign missions do not suspend erations in wartime. Instead, ere are many doors of opportunity ened on account of the war. Let look through some of these open ors that beckon our brotherhood enter *NOW!*

Some have already been entered. nce the beginning of World War we have planted our first church San Juan, capital city of Puerto Rico; completed erection of our first church in Asunción, capital y of Paraguay; opened a new hospital—La Esperza—in our Mission in Aguascalientes, Mexico; dedied the new building for the Union Seminary (in coeration with the Methodist Church) in Buenos res; and seen some of our missionaries, members and titutions go to West China to continue work in a w area.

Africa

In the heart of Africa, two advance movements are der way. Up the Ubangi, five or six days' journey river steamer west and north from Bolenge, among population of 50,000 where we already have some 00 members, it is planned that we locate a mission tion that will be our nearest contact to the former th-bound Moslem thrust. The cross and the cresnt will some day meet in equatorial Africa. Up the gh Momboyo in the Ifumo area, six or seven days' rney by river steamer almost due south of Lotumbe, already have an unfinished chapel with walls and of, erected by native Christians, that bids us enter d possess the land. We now have 10,000 members ong a population of 75,000.

Latin America

Halfway between our two principal stations in uth America, Buenos Aires and Asunción, which are out a thousand miles apart, we have long desired to ant a station in an area for which we have been ven responsibility. In the cotton growing Chaco, ntering in Resistencia, Argentina, a city of 70,000 pulation, the preliminary work has been done by e of our effective Argentine pastors, Feliciana A. rli. Such a mission midway will be of much inration both in Paraguay and in Argentina.

In Mexico a new station is under way in Pabellon, city of some 2,500 inhabitants, the largest city beeen Aguascalientes and Zacatecas. A family from e Aguascalientes church moved to Pabellon with the w population that recently came to this industrial nter. The mission has agreed that Mr. and Mrs. ul C. Kepple and family will be stationed there in ay.

Tibet

The Ledo road across northern Burma and other new highways from India to China make Batang much more accessible than ever before. Representatives of the Baptist board, with whose mission in West China our China mission now removed from the occupied Yangtze Valley is in increasing fellowship, have suggested the possibility of a united service in and about Batang on the Tibetan border. Thus the reopening of a field long dear to the hearts of our people may open new doors for rich fellowship between Baptists and Disciples both in China and in America.

India

In India there are urgent appeals that we cooperate in the established missions in Vellore Medical College and Allahabad Agricultural Institute. At Vellore there is the only assured opportunity of training for native Christian medical workers. The predominantly rural character of India makes highly desirable participation in the well-known enterprise established by Sam Higginbottom at Allahabad.

United Churches

Open doors to our brotherhood are the insistent demands on several of our fields to have fellowship in a united church. Japan is a striking example. "The Church of Christ in Japan" was well under way before the war. Denominational differences on the mission fields are by no means as significant as they are in the lands of their origin. Undoubtedly the war hastened this union in Japan, and perhaps some of the steps taken were under duress. It is, however, the judgment of those best acquainted with Japan that no matter how this union came into being, or how loosely joined together it was in its early stages, it now seems fairly certain that the united church will continue through this war period. Enduring together their common physical loss and spiritual suffering, Christians of all backgrounds will have come by the close of the war to a new appreciation of their essential oneness. The "Church of Christ in Japan" bids our brotherhood for the first time enter a fellowship made up of all denominations, for whose union we have been pleading throughout our history, though we have not anticipated that a united church would come about in this fashion.

Similar union movements are developing as far as we can learn both in Occupied China and in the Philippines. In Free China our Mission and the Mission of the American Baptist Foreign Missionary Society are urging a merger that would undoubtedly lead to united churches. We know from direct reports that in India the united church is on the way, while in Africa and in Latin America sentiment grows for Christian union.

*Dr. Hopkins is president of The United Christian Missionary Society.

New Opportunities

In local administration of the developing indigenous church, new opportunities, accelerated by war conditions, are spread out before us. We now have 468 self-supporting churches on the mission fields. As native leaders have been trained they have been given responsibilities for administration. Twenty years ago we had five national leaders to each foreign missionary. Today by reason of the increase in trained nationals and the decrease in missionaries, the proportions are twelve nationals to each local missionary. Local financial support is also increasing. For every dollar the United Society sent last year, $1.21 was added on the field. Thus the foreign mission dollar became $2.21 in its service. Properties, too, are passing from the ownership of the Society to local ownership. Some two million dollars in assets are thus involved. The war has hastened such transfers.

In closer cooperation, both on the fields and at the home base, the churches are being drawn together even when union is not immediately contemplated. A study of budgets for foreign missions in the United Society reveals this trend. In 1923-24 the foreign division expended 3.5% of its total budget in such union and cooperative work. Ten years later, in 1933-34, this was 10.1%. Twenty years later, for the current year, 1943-44, 11.2% is being so expended.

Relief and Rehabilitation

A door of large dimensions has opened to us to participate in the work of relief and reconstruction, a direct consequence of the war. This involves an outreach to Europe as well as to Asia. No one can foresee to what extent this will grow; indeed, it is difficult to comprehend the present stupendous task for relief that confronts the Christian church. While it is true that government agencies will be providing largely for such service, it is equally true that the churches have their indispensable part to perform. One of the most representative committees ever formed in North America is the Church Committee on Overseas Relief and Reconstruction in which almost all Protestant churches are cooperating to relieve human suffering and distress throughout the world.

The United Nations are to do their work through what is known as UNRRA (United Nations Relief and Reconstruction Administration). UNRRA has recognized CCORR (Church Committee on Overseas Relief and Reconstruction) and will look to it for the tasks for which the church must be responsible. Missionaries and nationals and in some instances missionary organizations upon the fields will be used, as they have been in the past, in the actual distribution of relief, particularly in Asia. Both in Asia and in Europe church forces will be expected to minister among their own kindred groups. The church through the centuries has learned to supply the spiritual sustenance without which physical relief is neither complete nor satisfying.

Religious Liberty

A door that must be kept open in spite of threatened closure in some quarters is that of religious liberty. Religious liberty has recently been interpreted to include "freedom to worship according to conscien and to bring up children in the faith of their parent freedom for the individual to change his religio freedom to preach, educate, publish, and carry missionary activities; and freedom to organize wi others, and to acquire and hold property, for the purposes." Roman Catholicism has recently be seeking to drive Protestant missions out of Lat America. Seizing upon the pretext of maintaining t good neighbor policy in war times, a sorry spectac is exhibited in lands that have for seventy-five yea welcomed and enjoyed the benefits of evangelic Christianity. This attack is drawing the Protesta forces together both on the fields and at the ho base. The evangelistic program now being launch cooperatively in South America, in which The Unit Christian Missionary Society shares, under the lea ership of Dr. George P. Howard, is not only the be answer to such obstructive efforts, it is also a ve decided step forward. There are many large eva gelical churches in Latin America, some of them ha ing as many as one thousand members.

Missionary Recruits

And finally, an open door into the hearts of o young people bids us occupy the oncoming generatio We are in sore need of missionary recruits. Inde we cannot hope to continue even that service whi we are now rendering unless we add substantially our staff of missionaries. Between 1920 and 1930 v sent 183 new missionaries to the field. In the ne decade, 1930 to 1940, while we were going throu depression years we sent out but 34 new missionarie But during the same decade, 1930 to 1940, there we 203 missionaries who retired from the service. Son were kept home through lack of support. Others lo their health and some died. Quite a number reache the age of retirement. As a result the missiona staff is reduced to a very low figure, 183; we on had 339. With the extra burdens and prolonge periods of service that have been caused by the wa our missionaries have been almost to the breakin point, indeed in some instances quite to that poin We are seeking the immediate enlistment of one hu dred new missionaries. The prospects are that v will get them. The adult missionary organizatio are raising necessary funds in their national proje to train them, equip them and send them to the field and in like fashion to secure fifty recruits for t work at home.

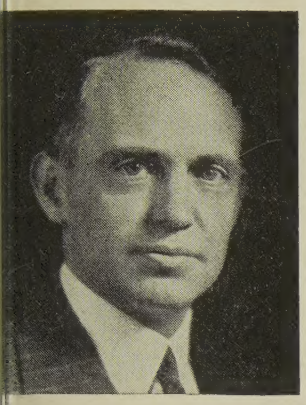
Foreign missions bid us all move forward togeth through open doors to new achievements in Kingdo building.

"Speaking before the American Academy of Political a Social Science, Francis B. Sayre gave an inspiring account the purposes and needs of UNRRA. The surprising part his address, to those who do not know Francis Sayre, was h unqualified assertion that policies based on materialistic selfis ness are self-defeating, and that, to be realistic, plans f lasting peace must be based on moral principles and on respe for human personality. Francis Sayre is an earnest Christia He is also an experienced diplomat. As both, he sees the u gent necessity of undergirding life with religion."

—The Friend.

When Children Sorrow

By HAMPTON ADAMS*



Dr. Hampton Adams

ONE boy I have in mind was twelve years old when his mother died. Another boy was eight when his six-year-old brother was taken by diphtheria. Death, the great mystery, was inexpressibly mysterious and tragic to these children, as it is to all children when it invades their homes, dispelling laughter, contentment and security and leaving in its wake oom, loneliness and a strange aching of the heart. say of a child who grieves, "He will soon forget," to misunderstand the child's mind and to fail comtely in the responsibility to comfort him. Children not forget as quickly as some think. The boy of six whom I referred was my own brother. After forty ars I remember vividly and poignantly everything out his death and our sorrow.

Unselfishness always characterizes Christian family e. At no time is unselfishness as imperative as when row comes. Then, a mother cannot indulge her ief and neglect other members of the family who e also borne down by the common affliction. She ist give more thought to the sufferings of her husnd and the children than to her own heartbreak. d makes this possible and rewards the effort by sing the pain of those who bear others' burdens. hen children sorrow parents must turn from their n brooding to comfort them.

The first step in comforting children who sorrow is recognize their hurt, and not to minimize it. After , there is a dignity about sorrow, even with children. you say to a bereaved adult that he ought not to l that way and that he will feel better tomorrow, will rightly resent the implications of your statent. Sorrow is born of love. If we love little we row little when death comes. If we love much we row much. Children grieve because of their great e. Their grief has to be dealt with not as someng which must be put out of their lives but which y must accept. It has been said that we never get er our sorrows but we learn to live with them.

Companionship is the deepest need of children who row. Parents need not lament that they cannot swer all the questions children put to them and say e things that will drive away childish grief. If a ild is found sobbing in bed, the best thing the parent can do is to lie down with him, put his arms around him and, at least for the time, say nothing.

The example of Christian faith in the family is the great influence on children who sorrow. When a child sees his bereaved parents turning to the Bible for light and to God for strength and comfort, he comes to know that they bear their grief in quietness and confidence because God is helping them.

This faith that Christian parents have which enables them to bear their sorrows should be explained in simple terms to sorrowing children. Jesus made it easy for children to believe in him. It has been said that Jesus' utterances about childhood have no parallel in the teachings of any other religious leader.

The child is comforted by the belief that God loves him and God's heart is heavy too. And more comforting is the faith that God loves the one who has died so much that he will keep him in his presence forever.

The sorrowing child should be brought into conversation about the departed one. Nothing is more comforting to a bereaved person than to talk about the one whose death has caused the heartbreak. An experienced pastor knows that on his visits in the days and weeks after the funeral he can give the greatest satisfaction to the lonely family if he leads them into conversation about their beloved dead. Many other people, because of a misunderstanding of the mind of the bereaved, try to direct their conversation to other topics with the mistaken motive of trying to help them to forget. They do not want to forget. They want to remember, and their deepest peace comes to them as they recall adored qualities and cherished incidents of the life of their loved ones. Children should be led naturally into conversations with the family about this loved one who is no longer present in the body but whose memory will be one of the most real factors in that household. If embarrassment at speaking of the dead is allowed to creep into the child's mind he will lose his beloved dead. The way to keep the loved one who has been translated by death is to make the spiritual presence and the memory of that one very real and very intimate in the family's life and conversation.

Protestant people have not believed in praying for the dead. The departed are in the hands of a gracious Providence, and prayers by the living are not thought to change their eternal state. However, the abyss of loneliness is sounded by the family in their devotional life when they have to leave out of their thanksgiving and petition the one member of the family who is no longer with them. That abysmal loneliness is not necessary. Christian families should be encouraged to include the departed in their prayers, thanking God for their lives and their memories and their confidence that now they are with Him.

*Dr. Adams is pastor of Union Avenue Christian Church, St. uis, Mo.

A Story of Baptist Missions

By KENNETH UNDERWOOD*

DR. GORDON S. SEAGRAVE, the "Burma Surgeon" who twenty-two years ago began his work with the wastebasket tools discarded by the Johns Hopkins Medical School, was the only Baptist missionary I could have named with any assurance of being right before my interview with Jesse R. Wilson, home secretary of the American Baptist Foreign Missionary Society.

Dr. Jesse R. Wilson

Like one hundred thousand other readers of Seagrave's latest book, I knew that at the first indication of war he hurried south from Namkhan with two ambulances and six lend-lease trucks loaded with Red Cross medical supplies and volunteered for service on the Burma Road or wherever needed. Five fellow-missionaries joined him. In crude bamboo huts, under the open sky, along jungle paths, they operated. In one thirty-six hour stretch Seagrave operated on 150 people. An ambulance was strafed, chloroform gave out, seven times within a month the base hospital was moved. But the work was carried on, and is still going on today, somewhere with General Stilwell's army.

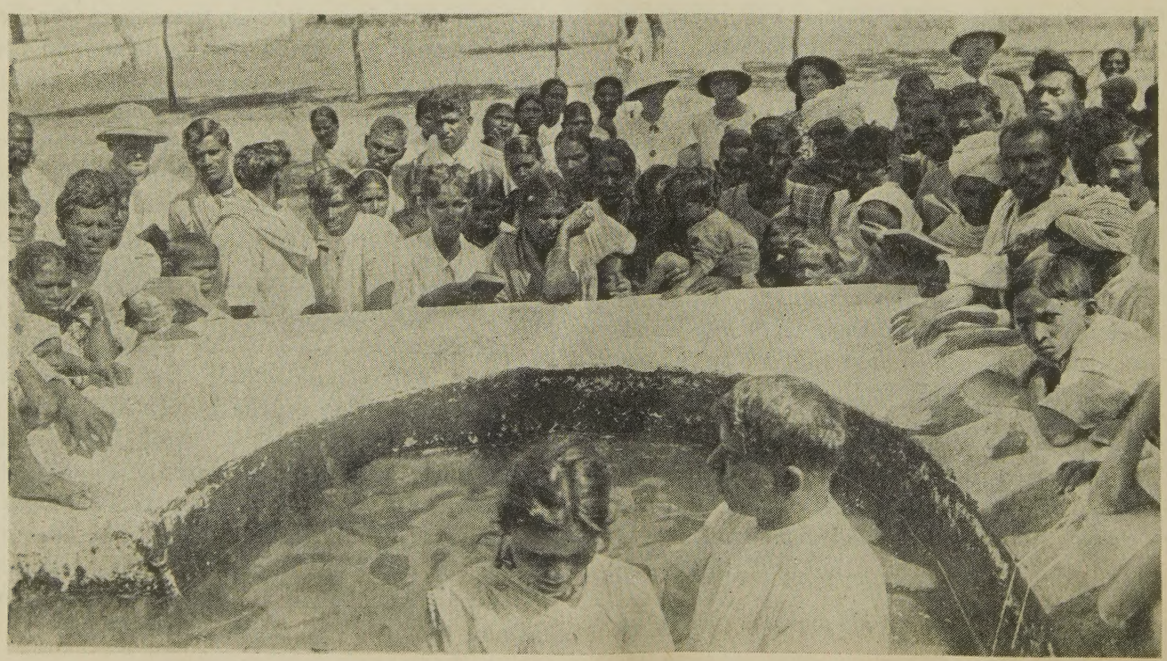
But Seagrave, Wilson tells me, is but one of some 2,370 men and women the Northern Baptists have sent out in the last 125 years. The Baptist line of courageous missionary work stems from Adoniram Judson, a young man who wrote a letter in 1813 that "should there be formed a Baptist Society for the support of missions in these parts [these parts being India] I should be ready to consider myself their missionary." The society was formed and Judson was appointed to Burma, land of impassable jungle and swamp, land without a Christian. Since Judson, the American Baptists have sent to Burma over 750 missionaries to spill out their lives in order to proclaim a faith which led them to build churches, schools, Judson College, communities, hospitals, and homes for a people they loved.

The pattern of that most fruitful of all Baptist mission fields is to be found in all ten of the great Asian and African areas of Baptist work—Japan, China, the Philippines, Burma, India (Assam and South India), and the Belgian Congo. A few individuals learn of Christ. With the new knowledge also come the magic of literacy and the aid of medicine and scientific agriculture. Dimly, other people hear of a new way of life and ask for the teaching. Some come ragged, weak and hungry, walking until their legs are swollen, in order to see the missionary. "Can I become a Christian now?" they ask. But most must be sought out and won by the witnessing of consecrated lives and sacrificial acts of service, by the swollen and tired legs of missionaries themselves.

Dr. Wilson is a tall, slender, soft-spoken man who has been a missionary in Japan, general secretary of the Student Volunteer Movement, and was a delegate

*At a recent meeting of the joint commission of Baptist and Disciple leaders appointed by their respective conventions, it was recommended that each seek to learn more of the other's program of world missions. In the accompanying article Mr. Underwood sketches for us the pattern and scope of Baptist work.

Baptismal service in Burma



tch doctors in Belgian Congo learn the "magic" of modern medical science

the Jerusalem meeting of the International Missionry Council and to the Madras Conference. I asked m if he thought the Baptist Foreign Missionary ovement possesses any peculiar genius or trait which stinguishes it from other foreign missionary enterises. Wilson thought not. The Baptists, he said, e the same techniques of social service, education, d evangelism, and the same institutional setup of nday schools, churches, hospitals, kindergartens, lleges, seminaries, and agriculture institutes as the sciples or any other religious body.

The Baptist aim and motive of missions is the proamation of the gospel as a world faith, says Wilson. nd for the Baptists "the New Testament is the allfficient goal of our faith and practice, and we need o other statement."

The American Society recently refused to adopt a octrinal statement formulated by a group within the enomination called the "Fundamentalist Fellowship." This was in line with the denominational policy not to make normative creedal statements beyond the one adopted at the Indianapolis Convention in 1922 and quoted in the paragraph above.

"During the war we have discovered again," says Wilson, "that the strength of the missionary enterprise lies in the native leadership developed by missionaries. During the past twenty years the number of ordained preachers and native helpers in the field, the number of church members and churches have constantly increased." The Northern Baptist missionary staff itself is, however, at its smallest number since 1922. This has been due to the lack of sufficient funds and to the unavailability of candidates to fill the gaps in missionary leadership. The American Society now has a full-time man in the field securing candidates in colleges and seminaries.

The two societies, American Baptist Foreign Missionary and the Women's American Baptist Foreign Missionary, had in 1940 (most missionary statistics have to be dated pre-war) 112 mission stations, 3,330 churches with 377,281 members, 3,839 schools with 156,172 students, 32 hospitals, and 62 dispensaries giving about 350,000 treatments a year. "In several of these mission stations," Wilson says, "Disciples and Baptists have cooperated to fulfill the commission of our Lord more efficiently and economically." Particularly has this been the case in West China.

Baptists are preparing as a part of their foreign mission enterprise to reprovision Baptists in liberated countries in Europe, where governmental agencies may not be able to provide sufficiently. The most important religious group in U.S.S.R., next to the Orthodox Church, are the estimated million Russian Baptists.

The story of missionary heroism during the war is, of course, the same whether among Baptists, Disciples or Methodists. The words of Frederick Dickason from a Baptist Mandalay Mission—"We all did what we could. We buried the dead and took care of the living. We carried water, gave drinks, band-

Children in Disciple schools in Africa look much like these children in a Baptist school in Belgian Congo

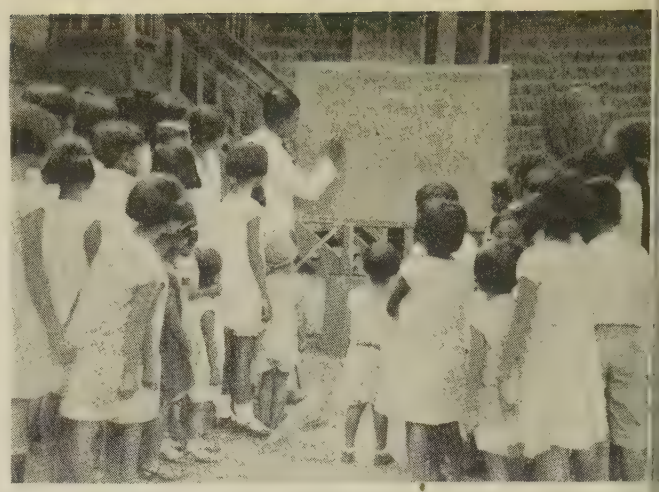
aged patients, and scrubbed floors''—could be the words of hundreds of missionaries in the East. Daniel DeLuce, AP correspondent, reported from the same area, ''Horror stalked the streets. Screaming, burning men, women, and children. Near the American Baptist Boys' School both floors of the Mission's little Memorial Hospital were filled with victims. Gordon Jury and his wife . . . knelt on their knees, sponging blood from the wounded.''

Out of the social evils of this war Wilson seems to have drawn even firmer convictions that the Baptist missionary enterprise must minister to the whole man. ''A hungry, undernourished man,'' he says, ''is not a whole man. A man in economic slavery . . . a man who cannot read or write, is not a whole man.''

Only such work as Brayton Case did in Pyinmana, Burma, meets the needs of the whole man, Wilson believes. Case had a community-centered home craft and agriculture school. Teams of a dozen students and teachers went out week ends to the villages. Two students directed recreation, two planted seeds and fruit trees, two led the digging of latrines and cleaning up of village wells, two dispensed medicine and visited the sick, two visited homes, distributing literature, giving personal testimonies on the Christian life, etc. Yet Case knew well that one of the greatest obstacles to better agriculture and better living was a spiritual one—lack of motive for persistent effort, lack of love, lack of honesty, lack of faith in one another, lack of unselfish service. The Christian religion helped Case's pupils to overcome these spiritual obstacles.

I was winding up my interview with Wilson when he said, ''There's one other thing that impresses me about foreign missions, and that's the people our missionaries work with.

''There is a story I quote in a little book I'm editing† about a small boy some of our soldiers who



Daily vacation Bible school in the Philippines

operate the railroad in Iran found. He was hungr cold, and homeless. The soldiers took him to the barracks, washed, clothed and fed him. They nam him Dickey and kept him as their boy. In the fa when school opened, they took him to the Missi and entered him in the Persian Church School, ar now Dickey is learning to read his own languag He has learned English from his soldier friends ar is able to talk with them fluently. Every morning big U. S. Army car drives up to the Mission, and o jumps a clean, smiling little fellow, all ready f school—a very different child from the beggar b of a few months ago. He stays after school to s lantern pictures of Christ and to hear the story Jesus.

''When I think about that boy and hundreds lil him whom missions reach, I say to myself, 'What WORLD CITIZEN that boy will make.' ''

†*Missionary Mosaic,* published this month by the Americ Baptist Foreign Missionary Society, 152 Madison Avenue, N York 16, N. Y.

The North Shanghai Baptist church, scarred by war is typical of many churches in war-torn lands

Agricultural school, Ongole, Burma. Such schools enter in the problems and improve the economic level of the near- villages

April Meetings

NDIANAPOLIS was the Mecca for many Disciples during the week of April 17-23. Annual meetings d conferences of a number of boards and commis-ns were held in that period. Among these were the nual meeting of Unified Promotion (the Board of rectors and the Board of Review), the meeting of e Board of Higher Education, the meeting of the ld staff of missionary organizations—education, and e sessions of the Commission on Budgets and Promo-nal Relationships.

The field staff of the department of religious educa-n of the United Christian Missionary Society met St. Louis, Mo., April 21-26.

Board of Higher Education

As is natural for a board whose work concerns col-es where youth are trained, the Board of Higher ducation spent much time in discussion and confer-ce about the problems the colleges face in these days war, as well as planning a post-war program.

The Board also considered the educational program the Disciples of Christ and voted to create a Com-sion on Education to study all phases of education the brotherhood life, said commission to bring commendations to the first International Convention ich shall meet after the coming convention to be ld in Columbus, Ohio, in October, 1944.

Field Staff Meetings

The field staff of missionary organizations—educa-n crowded reports and plans into a busy one-day sion. The national project (to find 100 young peo-e for foreign service, 50 young people for home serv-and $300,000 to train and equip them) was the nter of much of the day's deliberation, although ecific plans for adult, young people's and children's rk were considered.

The field staff of the department of religious educa-n added several innovations to their meeting. Labo-tory schools were not only discussed but demon-ated. Conference deans met with the staff.

Church school evangelism was emphasized and plans ade for participation in the Mission to Christian Teachers and for its extension to communities where the National Mission is not held.

Unified Promotion

Again this year hearts were gladdened by the reports of increased awareness of the needs of the world as evidenced by more generous givings on the part of churches and other organizations. There is every indication that we will end the missionary year with a large gain for support of our cooperative work.

The response to the appeal of the Week of Compassion was another mark of our increasing sense of responsibility.

Plans for a new venture in stewardship ministry were presented and approved.

Since Unified Promotion has been in operation since 1935 without significant change in its relationship to cooperating Boards, it was deemed wise to have a study made of the organization and operation thereof. It was recommended that a commission which is representative of the brotherhood be appointed by the chairman of the Commission on Budgets and Promotional Relationships to report at the annual meetings of the Board of Directors of Unified Promotion and the Budget Committee in 1945.

Throughout the sessions one felt the serious purpose of all present. This was voiced in the opening statement, "As Christians, we are deeply conscious that we have not arrested the forces that have brought the world to its present chaotic condition. Aye, we even admit that the same evils that torture the world are also found in the life of the church itself. The church, itself, is in need of redemption.

"Yet, we have faith that these forces so diametrically opposed to the will of God are doomed because they are opposed to his eternal purposes. To this faith we rededicate ourselves—to the purposes of good will and the brotherhood of man. We believe that the causes and institutions of the church, established through love and sacrifice, divinely inspired by the gospel of Christ, can be made the world mold with which to shape the new day."

A natural result was the wholehearted approval of the theme for 1944-45, "A Year of Dedication." The call is for dedication of self, of life and of possessions and wealth.

eft) Ray E. Hunt, Chairman, and Miss Daisy E. Flook, Associate Secretary, Commission on Budgets and Promotional lationships. (Center) C. O. Hawley, Director of Unified Promotion, and John A. Tate, acting chairman at request of gular chairman. (Right) Franklin H. Minck, Akron, Ohio, giving message at the closing session of the Board of Review of Unified Promotion

The China Mission Meeting in Indianapolis

By EDWIN MARX*

ON APRIL 14 and 15, members of the China Mission who are in the United States met at Missions Building, Indianapolis, at the call of the foreign division of The United Christian Missionary Society. Following a carefully prepared agenda, they spent a day and a half in considering the present situation and tentative policies and plans for the future of our Christian program in China. Dr. Hopkins, Mr. Sly, Mrs. Doan, and all the secretaries of the foreign division participated with the missionaries in the conference.

The members of the group found themselves in practically unanimous agreement on the major points discussed, and a fine spirit of harmony and fellowship prevailed. It was generally agreed that our forces will need to be directed, as soon as the situation permits, to the tasks of: (1) relief and rehabilitation; (2) re-establishing on a firm basis the Christian work that has been disrupted by war; (3) strengthening our Chinese leadership; (4) increasing our staff of missionaries; and (5) extending the scope of our Christian activities.

Aside from the business aspects of the meeting, it was a rare treat for so many of our comrades to be reunited after several years of separation under conditions of uncertainty and grave anxiety.

Those present were: Mr. and Mrs. Bates, Dr. and Mrs. Brady, Mr. and Mrs. Burch, Dr. and Mrs. Corpron, Miss Lois Ely, Miss Nancy Fry, Mrs. O. J. Goulter, Dr. and Mrs. Hagman, Mr. and Mrs. McCallum, Mr. and Mrs. Marx, Mr. and Mrs. Plopper, Miss Lyrel Teagarden, Miss Stella Tremaine, Miss Wenona Wilkinson.

At the final session, a statement was authorized to be issued to our brotherhood, expressing the convictions of the group concerning the more important issues in which cooperation and support is coveted.

To the Disciples of Christ

A Statement from Your China Missionaries in the Homeland

In a two-day conference at Indianapolis, April 14 and 15, we have been reviewing our past and planning for the day when we can resume our work in China. We rejoice in many of the accomplishments of our Mission, in the growth of a goodly fellowship of Christians, in their faithfulness during the crisis created by the war. The courage, sacrifice and faith of our Chinese colleagues have inspired us. However, we recognize the numerical weakness of that group. In a population of millions, Christians are numbered by thousands only; and Disciples of Christ, by only hundreds. We have failed to enter fully the field entrusted to our care. In fact, our work has been like a trickle of water in a vast Sahara.

The extension of Christian work among the Chine in post-war years may mark the most significant a vance in the life of the church during the next ce tury. The days ahead offer an unprecedented cha lenge to develop our Christian community and to e tend the work of the Disciples of Christ in the are for which we have assumed responsibility.

We appreciate the efforts to secure funds to tra and equip a hundred new missionaries for ten foreig lands. We could use them all in China and still n reach the towns and country places in the distric assigned to us. We are greatly encouraged by th promise of reinforcements. They are essential. It fully as urgent, however, that a grant equal to the e penditure for each new missionary be sent to the fie for evangelistic extension if our resources in Chine leadership are to be developed and the Christian pr gram extended among so large a population. And large population is our responsibility!

In Nanking and Wuhu we share responsibility wi other brotherhoods for large urban population among the tremendous populations of the Chucho Hofei, and Nantung districts, the Disciples of Chri are the sole Protestant Christian force at work. T help visualize the situation in the Nantung area, f instance, imagine a typical neighborhood church s in the midst of a district of 3,000,000, the sole Pro estant Christian witness among three million peop who have never heard the gospel and who never wi hear it unless something empowers that church to e tend its influence wonderfully.

We are much concerned that our great brotherhoo no longer lag behind other Christian bodies in th China field. We hope that you will enter upon period of genuine advancement, sending out an i creasing number of new recruits as time permits, r membering always to equal the amount spent for mi sionary support with gifts for evangelism and relate enterprises.

We hope to continue educational and medical wor on a high level of fitness, but we are united in ou planning to strengthen general church work throug rural evangelism, through home and family lif through literature, pioneer evangelism, and leadershi training. Your China missionaries lay this urgen charge upon you, our brethren. We have tarried to long in doing anything like our proportionate part i obeying the Master's "Go ye" even in that small se tion of the great land of China which we have take upon ourselves.

As soon as the world situation permits us to re-ente our field, "Let us go up and possess it." Some of yo will answer, "Here am I, send me." Others ma change for good the whole course of history in a grea non-Christian area merely by saying to your steward of our China work, "Here is my money; use it in th most vital way you can devise for extending constru tive Christian work."

*Mr. Marx, secretary of the China Mission (United Christian Missionary Society), returned on the "Gripsholm" in December, 1943.

Youth Plans for World Friendship

By KATHLEEN SHANNON*

FRIENDSHIP between races and nations is a possibility! This is the firm conviction of thinking oung people throughout our brotherhood who have rticipated in the Christian World Friendship Fund, program of missionary study and giving for youth. ow, you may ask, does this fund contribute to better derstanding between races and nations? The anver to that question lies in the belief that the gospel love, based on the brotherhood of man and the Faerhood of God, belongs to all peoples.

Our brothers, writing home from strange places ound the world, assure us enthusiastically of the estimable value of missions. Christian missionaries e "the ambassadors of good will" through whom is message of love is carried. Without adequate ancial support by us, our missionaries are unable do the work of Christ, who is the only hope for is war-torn world.

Young people, when challenged by this greatest ed of all times, readily respond through their inased giving to the cause which holds for them the ly promise of a peaceful world. This year, which ses June 30, 1944, they accepted the responsibility giving $25,000 to the causes in the regular budget The United Christian Missionary Society. Twentye states and areas accepted definite projects of supt within the budget. These included such items : support of living link missionaries, scholarships r boys and girls in schools here and abroad, evangetic work, support of hospitals, dispensaries, schools d community centers. The study which has accomnied this program of missionary giving has left a epened sense of interest in and a new appreciation the work which it is our privilege and pleasure to pport. Special material, in the form of seals and al books picturing their particular state project were rnished to the young people as an educational aid reaching their goal. General seal books were sent states which did not have a definite project.

But missions must go on! We dare not rest on r past laurels—if indeed we may call them that. e must advance to heights hitherto unreached. This possible only when people with vision and foreght recognize the opportunity at hand. July 1, 1944, e new goal for the Christian World Friendship und will begin. This was set, at $40,000 as a minium, by the youth attending the national planning nference held in January at Webster Groves, Misuri. (For full details see page 31.)

Yes, young people are increasingly responding to e unprecedented opportunities and needs which this ur presents. They believe world friendship is posble. The Christian World Friendship Fund is one ay youth may express their hope in the new world hich they are helping to build.

*National director of Young People's and Children's Organizaon, of the United Society.

UNDER the strain of war, people do strange things. The need for increased war production is being used to undermine the whole structure of legal protection of children against exploitation that has been built up over a period of fifty years.

Breakdown of Child Labor Laws

The National Child Labor Committee reports that the number of minors 14 to 17 years of age at work full-time or part-time has increased from approximately one million in 1939-1940 to 2,750,000 in 1943-1944, not including thousands of children under fourteen known to be at work but on whom no statistics are available. The Wage-Hour law establishes a 16-year minimum for employment in interstate commerce industries, except that work may be permitted outside of school hours at 14 years, not in manufacturing and mining, and under conditions set by the Children's Bureau. The law also sets 18 as the minimum age for occupations found to be hazardous. Yet in 1942-1943 the Children's Bureau found that 45% of the establishments inspected by it were violating the Act, some 1,722 concerns being involved. Violations for the first six months of the fiscal year, 1943-1944, numbered 1,308, indicating a tremendous upturn in illegal employment of children.

Children With Pockets Full of Money

The School of Social Service Administration, University of Chicago, at the request of the Illinois Child Labor Committee, made a study of 380 boys and girls under 18 years of age who left school in June, 1942, without graduating. A careful follow-up showed that 78% were gainfully employed, though 55% of them had completed only the first year of high school or less. Of the 297 who were employed, 207 held jobs of the dead-end type. Wages were relatively high—206 receiving from $20 to $35 per week and 29 getting from $35 to $60 per week.

Under circumstances such as these, what little authority the home still possesses is likely to be broken down. Some weeks ago I had the privilege of sitting on the Juvenile Court bench for an hour with Judge Camille Kelley, who for more than 25 years has given her life to the children of Memphis, Tennessee. That afternoon two boys were before the court for vehicle taking. Both were under 16. Both had quit school to go to work. Both had prematurely gotten out from under parental control. The throngs of youngsters seen on our streets at night (many of them just off from work), crowding into soda fountains, movies, taverns and drinking places and other places even less reputable, are kids "in the money" and out from under control. The Children's Bureau reports that the number of juvenile delinquency cases disposed of by 145 courts in various parts of the country increased 31%, from 71,991 to 93,984 in 1943, and that there has been a net increase of 47% in juvenile delinquency since 1937.

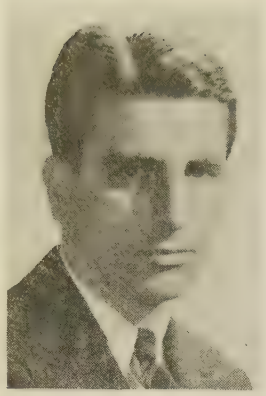
What's the Answer?

The answer is simple. J. Edgar Hoover, director of the F.B.I., told the D.A.R. Congress in New York on April 17, that "the cause goes directly to the home. Make a survey in your own home towns and count the number of homes where there is a plan of training, by precept and example, to impel children to recognize their good fortune in being Americans. Are they taught to respect the American flag as a symbol of liberty? Do they respect the honorable forces of law and order? . . . Do they go to Sunday school and church? . . ."

Judge Kelley of Memphis says that 85% of the children who appear in her court do not attend Sunday school and come from families that have no church connection. More recently, Judge White of the Athens County, Ohio, Juvenile Court stated that 88% of the cases before his court come from families where neither children nor parents have church connections.

Christianity and the Village

By ARTHUR T. MOSHER*



Mr. Mosher

HOW odd it seems to those whose lives have been laid among rural people to read in the war communiqués that so many more "inhabited places" have been occupied, or retrieved, by the day's fighting. Inhabited places, indeed! As though they were just spots where people congregate, merely the sites of houses.

Actually there is something about a village—any village—which makes it something like a family. Each village has a location, to be sure, but it is much more than a location. It is the life of earth, almost complete, complete except for the ties which go out from it to bind it to other villages and to cities on its own continent and clear across the earth.

From the village, and from farm homes surrounding it in the countryside, men rise in the morning to care for livestock, selected and modified to meet the needs of men. They go out to fields made fertile by the centuries to sow and to cultivate, contributing their bit of skill and toil to the perpetual creation and power of God.

In the homes of the village, women rise to prepare the fruits of the field for the bodies of their children. They weave the fibers of the field and of the flock to clothe their families against the cold.

Father and mother together set the pattern for their children's lives and hopes. They turn their children toward acceptance and confidence and understanding or toward repudiation and resentment and fear. They lead them into participation in the whole life of the village and of the world outside or turn them in upon their narrowest loyalties.

The fundamental occupation of the village is usually farming, although in many instances it is mining, or fishing, or lumbering. In more and more instances today it may be manufacturing. Whatever this fundamental occupation may be, the whole life of the village is built around it, with the subsidiary occupations—carpentry, blacksmithy, merchantry, etc.—which are necessary to the central task. All of these are interwoven, knit together, so that the whole village tends to prosper and to suffer together.

Inhabited place? The village is life upon earth, the whole range of relationships between man and man, between man and the materials and plants and animals of earth, between man and God.

In 1938, we went to live in an agricultural village fifty miles east of Agra, site of the Taj Mahal, in North India. We rented an adobe home in the village and eight acres of land in the fields near by. Our purpose that year was simply to try to learn ho people farm and live in that part of India. Whe ever we were asked our purpose, we stated it in s many words.

After we had been there about six months, som friends came from a near-by city one evening to visi They asked the villagers what they thought of ou being in the village.

"Oh," they said, "it is fine. It gives us prestig to have a Western family living here. Moreover, th sahib asks some embarrassing questions about why w farm the way we do, why we do not send our boy to school, and we have learned something from h questions.

"But," they continued, "there is one thing we ca not find out, and that is why they are here. Th sahib says he is here to learn how to farm. We kno that is not true. No white man tries to learn fro an Indian. But we cannot discover what the re reason is."

Village people are celebrated for their suspicion outsiders. They do not "take up" readily with stran ers. Their traditions, their convictions, are deep-roote and not subject to change with each shift in the min What does this signify? Simply that there is a rugge ness about the life of the village which, while it ma retard acceptance of new ideas, new ways of livin until these have been thoroughly proved, is very effe tive in conserving the sturdy values which it has co to respect and to revere.

This is one reason for the paramount importance "preaching in the villages," of telling the Good Nev of Galilee to village people. They live close to ear and to God and are therefore in a strong position comprehend and to appreciate. Their experience spa the whole of life and weaves an enduring fabric Christian culture, once the Good News has been a sorbed.

The life of the village is whole. It has a toughne and a resiliency which are sound assets. But there nothing in rural life itself which can teach men ful that which Jesus himself taught in Palestine an teaches through the centuries. Those who are mo sensitive among rural people may see promise in th sunset and learn kindness from their contact with th natural world. Fully as many others become bow down by the toil of their lives, are made cynical b crop failures, or take on a calloused stoicism in th face of tragedy. Sometimes these rural influenc apart from Christ, issue in unwholesome traditio backed by the sanction of religion, and fashion a rur tradition which retards the growth of personality an courage and love.

These traditions cannot be overthrown by violenc nor overcome by argument. Bhadan, the village whe we lived, is on one of the many large irrigation cana of North India. In the winter, while we were ther

*Mr. Mosher served as a missionary in India under The Board of Foreign Missions of the Presbyterian Church in the U. S. A. He was an assistant in Agricultural Engineering at Allahabad Christian College and later lived with his family in a village, raising typical crops and sharing everyday life of Indian neighbors.

Street Scene in Bhadan, India

any monkeys came along the canal, playing in the ees along the banks and eating the wheat growing fertile, irrigated fields near by.

One day, several good Hindu farmers came to me id said, "Sahib, please come and shoot these monkeys hich are destroying our crop."

"But you believe that these monkeys are sacred!"

"Yes, but you don't. You come and shoot them r us."

"No," I replied (for unless they themselves would reak this wasteful tradition no permanent good would e accomplished and meanwhile other Hindus might e offended at having their traditions flouted by an itsider).

"But I will do something else," I continued. "If *ou* will shoot the monkeys I will borrow a shotgun, nd furnish the shells, and go to court with you if you un into difficulty."

No one came to accept the offer.

Here was a tradition, part of a rigid system of tradi- ons which circumscribe the life of whole villages. hildren suffer malnutrition partly because monkeys o unharmed, because mice are entitled to their fill f grain from the storage jars, because barren heifers e kept alive and revered however much of an eco- omic burden they may become.

A principle so far back in the Bible that we in merica seldom think of it as being religious puts an above these other forms of life in his right to nsideration. "And man shall have dominion. . . ." God as a loving Father, all men as brothers and as ildren of God, the natural world as resources to be sed for the development of people in wisdom and in ature and in favor with God and man, these are ems in the Good News which reveals to sturdy, homely, teeming villages around the earth their destiny in the desires of God.

Increasingly, we are learning that a program which can bring this Good News fully to the village must itself have something of the characteristics of life in the village. There must be made explicit in it the bearing of the gospel on every phase of village life. The program must show clearly the Christian understanding that God calls men to be co-creators with him. It must send men into plowed fields conscious of the fact that they sow seeds which they did not invent in soil which they cannot produce, that they are cooperating with the Eternal Spirit in producing food and fibers for the sons of earth.

The Christian program for the village must send mothers about their homes conscious of the fact that their children are more than their children: They are individuals with the possibility of eternity in them.

Every activity of the village, every interest of village people, has a place in God's purposes. It is the task of the Christian program to nurture a *pattern* for village life which adds to the human experiences of the countryside the revelation of God himself, in his Son.

That is the reason why the Christian rural program must have leadership with training in child psychology, agriculture, medicine, worship, engineering, and every other skill.

That is why the Christian rural program must include resident pastors and enthusiastic laymen, primary education and parent training, worship and physical recreation, high schools where the children of the village may be trained in the arts of rural living without being jerked out of the fabric of the village life of which they are a part, universities where teachers and ministers may be trained for leadership in the many phases of rural living, and where the problems of the village and the countryside may be scientifically studied and solved.

Village women of Jamaica on their way to market

M. Searle Bates

One World, One Struggle

By M. SEARLE BATES*

YESTERDAY another forgotten atoll was occupied by American forces; three Japanese ships and a score of planes were destroyed far out from nowhere; Japanese armored columns attacked another key section in the interior of China; mixed United Nations' forces took more villages in the Burmese jungles. What does it add up to? What is the outlook?

With rare exceptions, the military actions are all small-scale, even though the total forces of both sides scattered along and within the huge arc from North China to the Indian Ocean, from Singapore through New Guinea to Honolulu, Alaska and the Kuriles, are great. The Japanese cannot afford to use resources, especially their precious supply fleet, in more than limited offensive moves. The United Nations' rally against the Japanese is still in its preliminary state, despite all the intermittent ballyhoo of power and success. The main strength of the Japanese has not been tested, their main bases and resources have never been disturbed and are not now in danger. Not press stunts like the Doolittle exploit, but a hundred big and costly air and naval raids upon the home islands will be necessary before the decisive struggle begins in that area. And those raids are still in the future.

But Americans are too easily inclined to see the lines of movement from San Francisco and Puget Sound, or at most from the current centers of American action in the Pacific, leading by the shortest route to Tokyo. If the triumphant German army of 1940 found it impossible or unwise to cross twenty miles of water to an unprepared England, why do people dream of American forces moving thousands of miles from major bases, or several hundreds of miles from minor and advanced bases yet to be secured, to land upon Japanese shores thoroughly prepared and far more easily defended than the England of 1940? Could the United States get to Japan a tiny fraction of the effective force which General Eisenhower and the British of 1943 have laboriously assembled to attack Germans already mauled in Russia and otherwise damaged?

To say nothing of the outlying Japanese power and resources in Burma, Malaya, the East Indies, and the Philippines, which will not be overcome in many months, the major part of the Japanese army and important elements of military production are in China, Manchuria and Korea—well protected from what happens out in the Pacific, and not immediately to be shaken even if there should be long-continued and destructive raids upon the home islands of Japan. Shipping will be a problem, and eventually oil will be short; but every move toward the centers of Japanese power means that they need less and the United Nations need incomparably more.

But again, the American Navy and its associate services are not the whole show, important as they ar to achievement and peace. There are the large, u equipped and slow-moving Chinese armies, with ce tain advantages in location, experience, economy an motivation; even in their present plight of supplie engaging far more Japanese than our immensely mo expensive enterprises in the Pacific. There are gre numbers of guerrillas and potential guerrillas insi the Japanese advanced lines, who will be highly activ when real movement and supplies give them a chanc There are British and Indian forces excellently place for work in Burma and Southeast Asia, and India wi be an important factor in supply for further oper tions. The Australian position is similar.

All of this is tied up with Europe. It is one worl and one struggle. Until the more formidable pow of Germany is definitely broken, not even the Unite States, much less England and the British Commo wealth, or Russia, will turn toward Japan the maj part of military potential. Then the movements i the Orient will be stupendous, though round-trips three months or more for shipping will brake the a vance. Meanwhile, the fate of Tokyo and of America homes, along with much else of import for this who generation throughout the world, hangs upon critic actions over the western coast of Europe and t plains of Poland. Do you remember past ages wh men put their faith in "neutrality"? Somehow w are to be taught that no nation, no hemisphere, ca live unto itself alone. If we choose not to learn fro God's prophets or from study of His world, we w learn by suffering.

The world groans miserably. Conditions in Chi and in the area under Japanese rule are rapid dragging humankind beneath the ordinary lev (which wasn't much to boast of), and Americans ha little understanding of those conditions or of t frightful distress of Europe. India, Africa, and t free United Nations themselves, cannot even face the true problems of poverty, ignorance and disease un the war is completed and peace gives them the chan Soon it will be true in considerable degree that Euro and the rest of the world must wait upon battles in t Philippines, Formosa and China; as now the Orient suspended in the destiny of the Rhine, the Vistula a the Danube.

Yet it remains true that a change in ration poin or a political jangle are bigger in American convers tion than war and peace, than the healthy relation our people to God's world. Shall this world be le entirely to the Devil's agents, foreign and domesti Many of us speak and act to such an end, whether b indifference, by self-seeking, by perfectionism whi withdraws from the turmoil of life, by evil ignoran The Orient and we must pay the price of each othe sins. It is one world.

*Professor of history of University of Nanking. Far-Eastern Consultant for the International Missionary Council.

Paths of Service

By CARNELLA L. JAMISON*

AS EARLY as 3:00 P.M. Wednesday, delegates were arriving in Indianapolis for the fourth biennial National Convention Christian Youth Fellowship Planning Conference which began Thursday, May 4, and closed Sunday, May 7. The purpose of these sessions was to evaluate and make recommendations concerning the program of Christian Youth Fellowship as it operates in our local churches, youth meets, summer conferences, youth sessions in state and national conventions, and in cooperative relationships between Disciple churches.

The Commission on Future Plans had as its task the development of plans in light of the needs in our world and the participation of youth in the postwar world; a consideration of what preparation is being made by youth in our churches for leadership in Christian education, the ministry and missionary service.

Future Plans in the light of these needs:

(1) Thorough understanding of the essence of religion in relationship to total human needs
(2) Freedom for all (minority and oppressed)
(3) Abolition of segregation and discrimination in all forms
(4) Economic security in postwar employment
(5) Religious education for all young people

We offer these suggestions:

(1) We note that in some sections a few of our young men and women are interested in entering the several fields of Christian education, the ministry and missionary service. This is a healthy sign and we shall continue to encourage the dedication of life into these avenues of Christian service.
(2) Our brotherhood has the resources whereby the young people who qualify can receive aid to assist them in preparing for a more intelligent and consecrated leadership. Young people so interested should contact first of all our local leaders, then our national workers, and make application for scholarships and candidacy to the persons carrying administrative responsibility.
(3) We suggest that our local churches continue to contact and recruit young people from their local churches, and that our national workers continue their efforts to interview and explain to young people the demands and qualifications for the several aspects for leadership now open.

The conference was not all work. There were worship services of inspiration. The stimulating messages by John Eubanks of Chicago University will challenge those who heard him for some time to come. An evening of fun was enjoyed by all who participated.

The interracial, interdenominational, interfaith banquet was the high point of the conference. The theme, "We the people," was shared by persons representing six racial and national groups.

The play, "Barabbas," was a part of the brief consecration service at the close on Sunday.

The pastor, R. H. Peoples, and members of the Second Christian Church were hosts to the conference. The committee and commission sessions were held during the day at the Phyllis Wheatley Y.W.C.A.

The sixty-eight delegates from ten states and twenty-four local churches returned to their local communities petitioning earnestly of God, "Thy Paths Our Chosen Way."

*National field worker of missionary organizations in Negro churches.

National Convention Christian Youth Fellowship Planning Conference

—Photo by C. A. Weesner.

Have You Heard Them Called "Dirty, Lazy Indians"?

By HARRIET B. ROSBOROUGH*

IF THE above title intrigued you to read thus far, from curiosity, go further with me into the subject.

A brief summary of the past can quickly bring us to our own decades. In 1500 the Indian began his death struggle; in 1900 his last fleeting breath of life was restored by the intervention of the white friend. Always there have been a few white people interested and trying to secure justice for the Indian.

One who is conversant with the Indian situation is aware that two groups have been chiefly concerned with the welfare of the Indian—the Government and the missionaries. Deep and sincere were most of the efforts by the missionaries, but, as measured by the standards of present-day efforts, these efforts were often meager or unwise. Cutting their long hair, putting them in white man's clothes, taking their children from them and putting them in white man's schools, forcing them to abandon their religious ceremonials, did not "conquer and Christianize" them. However, all through the years, individual Indians have responded to sincere efforts of education and principles of applied Christianity, and have become prominent leaders. They have been influential in keeping alive the race and helping it find its place in society. Only the misinformed still think of the Indian as "the vanishing race."

In very recent years (1926-28), "white friends" were instrumental in having a survey and report made, authorized by the Government. As a result of this *Merriam Survey*, the Reorganization Act (1934) was passed, being the first major legislation enacted in fifty years pertaining to the status of the Indian.

It is a far cry from our early concept of the American Indian to the present up-to-the-minute realities we are facing—that is, if we are aware that there is a new day dawning.

Some of us have seen a few Indians at their worst—perhaps—preying on the gullible tourist (a trade not peculiar to the Indian), and have judged the race by these few. Or, we have seen "the dirty, lazy Indian" just sitting! Little did we know that, with his land gone, life for him had become an enigma. Confused, useless, hopeless, he sits, waiting for the Great Spirit to claim him. Ignorant? Perhaps. But why? Then, too, some of us have seen the Indian in two or three states where discrimination exists. Any group so discriminated against, cannot, as a group, live its best. Individuals do sometimes live above their inhibitions, as we know, but those individuals do not make the headlines very often.

The American Indian is before the public today, in press and picture, as never before since the days of the early Sante Fe Trail; days when he was wearing his feathered war bonnet for a definite purpose. Today these colored beaded buckskins and feathers are used in ceremonials and for entertainment purposes, generally worn by men and women who, having had opportunitiy for development, have achieved. Merged in the general stream of American life, they are unrecognized as Indians as we meet them in business or on the street. How many of us know that the head of one of our largest nationally known museums is an Indian; that an opera star is Indian; an outstanding home missions officer is Indian; also the head nurse of a large city hospital; a mural artist of our national buildings in Washington—ad infinitum. The first American General to die in action in the present war was an Indian, and one of the most decorated Army Generals today is an Indian.

One of the editors of a leading religious journal was recently introduced to the whole Indian subject by a mere accidental meeting of an Indian friend with whom I was riding, a charming girl graduate (cum laude) of a famous Eastern school. And yet, this girl receives from the Government each year, two yards of calico! He learned that there are hundreds of such young people in the American scene today. He learned that there is an Office of Indian Affairs of the Government, which is now located in Chicago; that in ratio and percentage of population there are more Indians than whites serving in the Armed Forces, that they have purchased more War Bonds and contributed more to the Red Cross than whites.

If it has been your privilege, as it has been mine, to know some of the older leaders, or chiefs of the tribes,

*Mrs. O. A. Rosborough, member of the Board of Trustees of The United Christian Missionary Society, is chairman of the Indian Welfare Department of the Illinois Federation of Women's Clubs.

Reggie Borless is a member of the 4-H Club on the Pyramid Lake Reservation in Nevada. He expects to be one of the future directors of the Pyramid Lake Cattlemen's Association.

—U. S. Indian Service

many of them high school or college graduates, you no doubt, too, are amazed at their keen knowledge of and interest in helping their group, which means also helping their race. For after all, *their* democracy was at work before the white man colonized! There is historic evidence that their democracy—"League of Six Nations"—influenced our form of government and our constitution. An Oneida Chief said to the colonial delegates, "League works well for Indian, why not for White Man?"

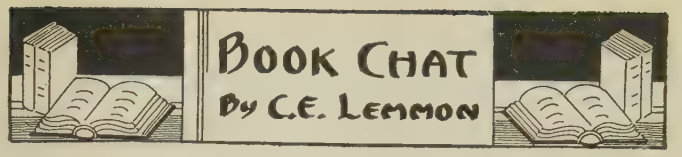
That principle is in evidence today, for the trained young people, with few exceptions, try to help improve the health and educational standards of their people remaining on the reservations. Oh, yes, you will hear that the young people "go back to the blanket." You will also hear that all the Indians are "lazy and dirty."

Given opportunity for education and development, the Indian takes his rightful place in many phases of our American life. Soon after the close of World War I (1924), the Indian was "awarded his citizenship" for his participation and valor. But citizenship has not freed him from being a ward of the Federal Government. At the close of this present war, we of the church must be ready to aid specifically, lend influence and prestige and join forces with organized efforts to creat public opinion for needed legislation for the Indian. He must be given all the privileges of citizenship, unhampered by restrictions which do not apply to all competent citizens. For after all, the Indians are the first Americans, we the invaders, whether we like it or no! How deplorable that as a nation we still have laws that restrict or deny persons like past Vice-President Curtis the privilege or right to buy and sell property without governmental authority and signature.

Those vitally concerned and working with the Indians, as with any people, have long since learned that it is not enough to "take Christ to them" in a literal sense only. We must also see that they be allowed to live by the principles set forth by Christ, in terms of justice, opportunity and Christian brotherhood.

Zuni women baking in their ancient out-of-door adobe ovens. The younger is dressed in clothes similar to what white women wear. She probably acquired the little boy's clothing at the Government school. The older woman wears typical Pueblo tribal dress. They just finished washing out the oven, preparatory to baking their bread.

—U. S. Indian Service



THE future peace of the world depends upon the conduct of a few of the great powers. On the assumption that the allies win the war, the peace will rest upon Russia, Great Britain, and the United States. It is probable that the United States will emerge from the war as the strongest world power with Russia second and Britain third. This means that the relationship of these three powers is most important. It is generally agreed that America and Britain can get on together fairly well but there is much distrust of Russia. Is Russia likely to quit and leave us in the lurch? Is Russia likely to go ahead, be the chief factor in winning the war, and then proceed to dominate the post-war world? These fears, while contradictory, are nevertheless widely held.

Professor Pitirim A. Sorokin of Harvard has made a contribution to this discussion in his latest work, *Russia and the United States.* No one is better fitted to discuss this subject. Born in Russia in 1889 of peasant stock, graduating from the best Russian universities, professor of law and sociology in St. Petersburg, a member of the Kerenski cabinet for the interval between the downfall of the Tzar and the revolution, coming to America in 1923, first to Minnesota University and then to Harvard in 1930 where he is now head of the Department of Sociology, he is certainly qualified to speak. His book is a plea for mutual understanding. He relates the history of amicable relations between Russia and the United States for our entire history. He points out the similarity of the psychology of the American and Russian people with continental minds and a pioneer spirit, the mutual interest in a technological civilization, and the contributions that the culture of each nation has made to the other. It is a helpful and constructive treatment and should be widely read. Dr. Sorokin thinks Russia and the United States can get along and by so doing advance the security of the world.

THE Drake Lectures on *The Church and the New World Mind* are now in book form. This is one of the top books of the season for those who are interested in understanding the problems of our world and anxious for the integration of human society. Many of us heard these lectures, first hand, at the Drake Conference and now read them with renewed interest and enthusiasm. Such leaders as Hocking, Willmott Lewis, Georgia Harkness, Bates, Camargo, Blackburn, Van Kirk, and Rufus Jones are all worth listening to and reading after. We find no statement anywhere in its comprehension and compactness equal to that of Dr. Hocking in his three lectures. He explores nearly all of the factors that enter into our world life with penetration and wisdom. Where is there a statement on the race question in one essay that equals that of Georgia Harkness in this volume; and where in like compass is a single chapter on the Orient of the penetration of that of Dr. Bates? By all means we should all possess and read *The Church and the New World Mind.*

John L. Davis has prepared *A Study Guide* of more than sixty pages for the Drake Lectures on *The Church and the New World Mind.* It is a remarkably clear and incisive analysis of the materials of the lectureship and will be of much aid to groups in local churches making a study of the present-day problems incident to the peace and the post-war situation. This little book, in itself, a fine and comprehensive document, worthy of careful study, used in conjunction with the lectures, gives the best resource material we have seen on the general theme of our world order.

DR. RALPH W. SOCKMAN is always worth reading. His recent Fondren Lectures, *Date With Destiny,* are unusually good. We have not recently read a more vital little book. Every page is alive with suggestion and challenge. He calls

(*Continued on page* 39.)

Calling All Parents

By MARY LEDIARD DOAN*

THERE is a service flag in your window and you are wearing a special service emblem. Is it the wings that signify his Air Force service, the insignia that tells that he is in the Army, or perhaps the anchor of the Navy or Marines? Whatever it is, you wear it proudly and your pride in the service that he renders his country makes it easier for him to go.

Certainly, you did not want him to go. Your heart was heavy when you smiled good-bye, and the loneliness has not diminished even though the months have passed, but his country called and you helped him answer.

Someday the war will end. The boys and girls will be home again. Life will not be the same for they miss the dangerous opportunity that war gave their lives. They want to be doing something thrilling, dangerous, adventurous. They have learned the futility of war and the cruelty of hate, and they want to build the bridges and buildings that war has destroyed and restore the bonds of brotherhood that hate has severed.

Will you send them out again at this new call, the call that is more urgent and more Christian than any other they may ever hear? It will be good-bye again and the lonely hours of separation. There'll be no service flag nor any decorative insignia perhaps but there'll be a decoration of the heart and soul that will make life different.

The church has a responsibility, too. For years it offered no challenge and wondered why young people became indifferent and negligent. During depression years, many splendid candidates were disappointed because they could not be sent—and many fine missionaries were brought home from needy fields. Now we are definitely seeking those who will make possible a real advance in the world mission of Christ's church.

For all new recruits the same high standards are set. For all, the procedure is the same. It demands a period of training, difficult and continuing over several years. Some still in high school have definitely decided to give their lives to full-time Christian service. They know the years of study and preparation are important and are eager for advice and help in planning. "I want to be a medical missionary. What courses will help me? To what school shall I go?" "Where, in one of our own schools, can I get the best nurse's training and a B.S. degree?" "My interest is in home economics and art, especially in interior decorating." "I want to work among our mountain people in Kentucky or Tennessee." "I want rural work in America because my mother will need me." "My health has failed. Please take my name off your list." Such are some of the problems our volunteers and we face together.

Only the best American Christianity can produce is good enough to measure up to the youth of the world.

*Mrs. Doan is Vice-President of The United Christian Missionary Society and Chairman of the Missionary Personnel Committee.

Many will not be able, for one reason or another to follow through to the end of the training, because o illness, maybe, family responsibility, romance or "fal ing from grace." Statisticians say that contacts mus be made with from six to ten persons for each one wh really arrives at his destination—which in itself is onl a beginning on his real life work.

The Missionary Personnel Committee is faced wit a difficult task. To choose wisely, to nurture carefully to discourage lovingly, to wait hopefully, and pray ur ceasingly, these are the things the committee must d The young person must in turn study purposefully train vigorously and live courageously.

Isn't that a great challenge? To live for Christ, t see his ideals take root in another's life, in anothe land, to have at least a little part in that glorious proc ess is well worth the years of preparation.

To the church, to mothers and fathers, to youn people and all Christians comes the challenge to mak it possible for our young folk to have this training an to have this opportunity for service. Once, durin depression years, we let our young folks down. W must not do that again. One hundred and fifty ne missionaries means $300,000 in two years to prepar them and send them out. Then the support must g on and on and on till we have done our part to rebuil this war-torn, sin-weary world.

Who Has Known Heights

Who has known heights and depths, shall not again
Know peace—not as the calm heart knows
Low, ivied walls a garden close;
The old enchantment of a rose.
And though he tread the humble ways of men,
He shall not speak the common tongue again.

Who has known heights, shall bear forevermore
An incommunicable thing
That hurts his heart, as if a wing
Beat at the portal, challenging;
And yet—lured by the gleam his vision wore—
Who once has trodden stars seeks peace no more.

—MARY BRENT WHITESIDE.

The 145th anniversary of the Church Missionary Society was celebrated in London recently. The Archbishop of Canterbury said, in his address:

"Those who are carrying the gospel through the world wil contribute to that most urgent need something more precious and more relevant than that which statesmen and diplomats can ever do. We need their work, of course, we must pray for them that they may be rightly guided; but all that can be done by them is to devise appropriate machinery for the kind of people who are actually in the world.

"There is something deeper that must be done before any solution can be really final, and that is the winning of men out of their selfishness as individuals or families or classes or races or nations into the world-wide fellowship of the family of God That can only be done by the appeal of the love of God himself."

Will we train doctors and nurses and medical assistants so that children of the world may have sound, healthful bodies?

Will we give of our plenty that the children of war-torn lands may be saved from starvation?

—*Paul's Photos*

These Are Our Children

What will we do with them *Children's Day?*

Will we be "good neighbors" of our Latin American friends, helping them to know God as a loving Father, as we know him?

Will we provide leadership for educational programs, especially in lands where less than ten per cent of the people are literate?

Will we support our missionaries, evangelists and Bible women who will preach Christ and his concern for the women and the children of the world?

Women at a village well

Contrasts in an Indian Village

By L. FRANKLIN WHITE*

HOW strange and remarkable it is! A Christian camp close by a sacred Hindu shrine and under an immense "sacred peepul" tree. How great the contrast! That is our situation in a village six miles from Mungeli with a population of about one thousand. Here we are, a Christian group of ambassadors for Christ worshiping the living God, camped in tents pitched in the shade of this sacred tree approximately twenty feet from a small temple where people worship "gods," the work of men's hands, that have eyes but see not, that have ears but hear not.

One asks why the village would allow us to camp in this "sacred spot." Of course, permission always has to be asked from village authorities, but the *malagazar* (village headman) gave us permission in this case for it is the one satisfactory, shady and available spot by this village. Open opposition and many of the old prejudices and hatreds are gradually being broken down, but even then, it is strange that they would allow us to camp on one of their "holy places." However, they do not seem to object in the least when they understand that we will not molest their shrine in any way.

Just to one side is a path which leads to the big sacred *talab* (pond or tank). People are constantly going to and from the tank, where they not only bathe themselves, but drink the water, wash their clothes, and water and bathe the cattle and buffaloes. People of various descriptions are to be seen, but among them are women carrying large vessels of water on their heads, a group of women mourners going in single file, weeping and wailing as they go, naked children paddling along in the dust, and men, wearing only loin cloths, with their sacred cords and beads about their necks and their sacred locks of hair dangling at the back of their heads.

Just to the right of us is a road leading close by the *talab* and here can be seen a great herd of buffaloes going by. We glance back toward the village and see a large flock of goats driven by a small boy with the very familiar stick, *la-tea,* just coming out of the village. Now and then an oxcart, stirring up the dust as it goes, slowly rumbles by.

In such surroundings as these we have pitched our tents and come with the specific purpose of preaching the gospel of Christ and proclaiming him, whom to know is life eternal.

In this village there is one new Christian family. Only a year or two ago the man and wife accepted Christianity and were buried with Christ in Christian baptism to rise to walk in newness of life. Here is a light that is beginning to shine in this village and we trust its beams will spread farther and farther. We sincerely hope others will see the good works of these humble Christians and glorify our Father who is in heaven by also "walking in the light."

Indeed, it was an inspiring experience on Sunday morning to participate in a worship and communion service which was held at the humble home of this new family. The house is one of the typical, mud-walled village houses, and yet it was much cleaner than the average. The service was held in a partly enclosed, thatche roof grain shed on one side of the fam courtyard. The floor had been carefu swept and cleaned and there we sat typical cross-legged Indian fashion. the center of the shed just in front of was a levered-beam, the *dhekki* used husking grain, and this only added to t picturesqueness of the scene. The or pulpit was a small stool, and the co munion table was a very low, wooden pl form, which people sometimes use sitting. There was no elaborate chur building, no beautiful organ, no we groomed elders and deacons marchi down a beautifully carpeted aisle, b nevertheless, it was truly a "house God" where we worshiped him in spi and in truth. When the communion e blems were passed it was in no expensi silver communion service, but in an dinary brass plate and cup, the "wine (raisin juice) being dipped from the c with a spoon and poured into the palm one's hand, from which one would dri

In contrast to our Christian camp a to us, we who were returning from Christian service with the Book of boo the Word of life, under our arms, the were two groups of non-Christians car ing on their religious rites. Near t *talab,* about fifty yards to one side, group of Satnamees were holding a bur service for one of their men who h died. One of their customs is for all t relatives to go to the burial place a there sit and watch while the grave being dug. Thus, sometimes it mea several hours of sitting in the blazi sun.

While in camp, the evangelists a Bible women work in the homes and fiel in the daytime, doing personal witnessi to individuals and families as the opp tunity arises. They go not only to t village where the camp is held, but al to other villages within a radius of o or two miles. During the work of t day the definite Bible teaching is g erally centered around the theme for th evening's meeting, which is held in central place in the village.

In this camp especially as we witness the many contrasts by a heathen temp we thought of ourselves and proudly sa "We are happy in the service of t King." We thought of our cowork and of the new Christians and s proudly in the words of the Book of D teronomy, "Who is like unto thee, O p ple saved by the Lord?"

Missionaries and native evangelists pitch their tents, and visit the immediate and nearby villages and country side

*Mr. White is a Disciple missionary now stationed at Pendra Road, C. P., India.

ummer Volunteer Workers

Committee on War Services

ILL the vacations of boys and girls be worth while this wartime summer, 1944? Will their leisure time be used to elop Christian attitudes, or will they be allowed to drift with gs headed for trouble and delinquency?

Disciples of Christ have faced their responsibility in this matter d have developed through the Committee on War Services a st significant emergency program known as the Summer Volun- r Program.

N THIS page are the pictures of women who have volunteered to give from six to twelve weeks of time this summer. Theirs is a labor of . They work without salary, the Committee on War Services paying only r traveling expense, and the communities to which they are assigned ng for their entertainment consisting of board and room.

hey will organize, teach and supervise vacation church schools in con- ed war industrial areas. In some instances they will work through our blished church or churches. In others, interdenominational projects will leveloped to reach the children.

IE needs of boys and girls are as great in July and August as in June. So, in addition to carrying on the regular routine duties connected with cation church school, these volunteer workers will give time to recruiting assisting local leadership to develop Christian leisure-time activities will extend beyond the vacation church school period. Thus are we mpting in many congested areas across the country to meet the vacation re-time needs of children.

EVER the church had a responsibility, it is today! Joining forces with ther community agencies who are working for the boys and girls, the rch can contribute great service during vacation leisure time in providing ren with (1) places to work, play and worship; (2) friends to guide program; (3) opportunities to serve both ilies and communities; (4) a sense of belong- and security, wholesome fellowship, and a wledge that God is in this new strange place, they can have fellowship with him.

ndications are that before vacation time, nty to twenty-five persons will have promised nitely to serve as volunteer workers.

hese are they who carry on their hearts burden of great human need today who know for its urgent call only one wer, "Here am I, send me!"

Mrs. Richard Aquinaldo
Bird City, Kan.

Miss Ruth Boyer
Woodstock, Va.

Miss Norman F. Corder
Elwood, Neb.

Miss Tillie Smith
Mabank, Texas

Miss Rose Marie
Clodfelter
Lexington, Ky.

Mrs. Vessie Raybourn
Marshalltown, Iowa

Miss Olga Andrews
Mountain Grove, Mo.

Miss Carrie Dee
Hancock
Lake City, Iowa

Miss Mildred Creath
Big Spring, Texas

Mrs. J. W. Ewell
Detroit, Mich.

Miss Alice M. Drake
Washington, Pa.

Mrs. Marjorie Flick
Cleveland, Ohio

I Interned in Mexico

By ARCHIE A. ALLAN*

MY MEXICAN "internship" began March 8 at Nuevo Laredo with three Mexican coins of unknown worth in my pocket, and an excellent vocabulary of about twelve good Spanish words on the tip of my tongue. My visit ended four weeks later at the same place, with fifteen pesos and a few centavos in my pocket, and a surviving vocabulary of about six intelligible Spanish words. Between my arrival and departure, I took in Mexico City, visited the Indian villages of San Vicenté and Tetltzingo, spent ten days at the Y.M.C.A. Center, Camohmila, at Tepotzlan; enjoyed a two-day visit at Actipam de Morelos, and then swung north to Aguascalientes, Los Haro, San Luis Potosi, Disciple centers.

Fritz Huegel met me at the station when I arrived in Mexico City. He took me under his generous wing for most of my stay, arranged for a room at an English school near the Huegel home, and drove me down to San Vicenté where Juan Diaz, a lecturer at the Union Evangelical Seminary, is beginning a rural training center under the expert guidance of Dr. Kellog. We then drove on down to Tetltzingo, near Cuatla, an Indian village where Cameron Townsend has established the rural headquarters of the Wyckliffe Translation Mission. Richard Pitman of that Mission showed me their new 50-acre orange grove, and gave me my first lesson in "budding" (grafting buds). Dr. Townsend showed me his better-housing program. And at Cuatla I met real, live bananas "in person" for the first time; they grow upside down.

I spent a very profitable ten days at Camohmila, the Y.M.C.A. Center directed by Duane Spencer Hatch. Here I shared in the rich experience of Dr. Hatch, who, besides his two-year-old Mexican work, has had nearly twenty years of similar work in India. Camohmila demonstrates better living not only to Tepotzlan but to some eleven adjacent villages as well. It displays better stock—sheep, goats, breeding-bulls, a hog, chickens, ducks and turkeys. The handling of wool, from sheep's back to serapi, is taught here—all the processes of shearing, washing, pulling, carding, spinning and weaving. I made miniature models of a loom and a spinning wheel. They may grow into life-size models if there is a need for them in Jamaica.

The Center teaches sewing and knitting, too; it demonstrates better housing, gardening and field crops, and has planted fruit trees for experimentation.

The native bees are given better hives and care and already are producing about three times as much honey as their Mexican cousins in "box-hives." A circulating library of pictures and books furnishes accepted help. Soil erosion is being checked on the sloping field by the road, and contouring preaches its own silent sermon to passers-by.

The Center enjoys the hearty respect of the entire valley. Dr. Hatch, and often Mrs. Hatch, too, visit periodically with the headman and schoolteacher in each of the villages, and the villagers respond by visiting him at Camohmila, which interpreted means "sweet potato field."

The natives bring their sick to the bimonthly health clinic, and bring their bruises for First Aid treatment at any time.

Another important feature here is the ability of Mr. and Mrs. Hatch to enlist and train young leaders to carry on the work. The process has been slow and difficult, partly because of the language problem, but it is now showing signs of improvement. The next step for Camohmila is the employment of a native Aztec Indian, trained at Berea in Kentucky, to extend the benefits of these good things into the life of the eleven surrounding villages. The old cling conservatively to old ways, but some of the young are accepting the new.

My two days at Actipam de Morelos were also much worth while. Captain Aljandro Guzman of the Salvation Army took me there as his guest. They have a rest farm for rehabilitation of derelict drunks. The work is carried on in cooperation with the religious work of a converted doctor w congregation was in the process of larging its Evangelical church. A gregation of 150 Aztec Indians assem to hear me speak the evening we there. Both of these projects are supporting.

Mr. Allan

I next went northward to Mexico and on to Aguascalientes to be the g of Elma Irelan and May Wilson, an observe the social center in that Incidentally, I met Betty McCaw h studying Spanish, en route (she ho to Paraguay. Paul Kepple drove me to see our maternity hospital, of w Miss Pearl Gibbons is matron. Then drove me to our newest center at Pabel where an irrigation system is remal the landscape, and the Disciples are pl ing a church. The Kepples plan to lo at Pabellon soon.

Richly rewarding, too, was my ad turous trip to Los Haro, in which gen district Miss Florine Cantrell has working for several years. There i little church at Los Nogales; and at Haro, a fine social center, La Casa Amigo, where young people gather d A better-baby clinic is being set up t designed to serve through its exten service the needs of the score of surro ing *rancho* villages of that plateau. Leslie has recently joined Señorita F inda, as she is locally known, and two look forward eagerly to the con of reinforcements from America an trained Mexican nurse. They are in of a new well, a telephone, and a Transportation is a major hazard to worthy work, as I had reason to disc

I enjoyed the rewarding fellowshi many people in Mexico, mostly my fel Disciples; but I must mention also special kindness of Walter Taylor the Pascoes of the Y.M.C.A.; the gene help of Dr. Hatch at Camohmila showed me all the phases of his w keeping back no trade secrets. The of my trip to Mexico was largely a Hu Tour of Evangelical centers and Disc mission stations. Mr. Huegel helped plan my itinerary and acted as my sonal guide and interpreter for n of it.

At Aguascalientes Misses Irelan Wilson looked after me, and Paul Ke took me around. It was interesting hear the residents along the way to Haro say in reply to my inquiries, " Señorita Florinda, Ha!" Señoritas inda Cantrell and Ruth Leslie showed

*Mr. and Mrs. Allan recently went to Jamaica to serve as missionaries, specializing in rural work. Mr. Allan spent four weeks in Mexico for an introduction to rural work in that country where it is proving so successful.

Mexican rural scene, "Before Storm"

—Photo by L. H. Deatherage

Chancel of the Christian Church at San Luis Potosi, Mexico, on Easter morning. The choir of this church presented "Life Eternal" by Petrie again this year. On the piano bench is Howard Holroyd, missionary

out, fed me, and furnished me with a rse for the nine miles to Jerez. I had iked it out. Everyone but the horse emed glad to see me. Having bumped, undered, and bought my way back to catecas, I returned to spend Sunday rning in Aguascalientes where Pastor adradé preached. That afternoon I rode bus to San Luis Potosi. Howard Holyd met me at the station. At church the Mexican pastor preached to me in Spanish and I retaliated by pronouncing the benediction in English. I met Miss Hallie Strange at church, and we all had dinner together at the Holroyds the next day. Howard showed me through the buildings, especially the splendid self-supporting school of some 275 pupils. I bought a volley ball for Jamaican use, and caught the evening train for the States, and a brief visit at the Southern Christian Institute at Edwards, Mississippi.

And so on to catch the noon bus and a train or two—come Miami and Jamaica! The time is now 4:13 p.m. The place is Miami, Florida. Two days from now, if nothing happens, we shall be in Kingston. Two years from now we shall evaluate the worth of my Mexican "internship."

Servicemen in Puerto Rico

VE HAVE had Chaplain A. N. Jones, one of our ministers from Texas, w stationed in Puerto Rico, and Lt. elyn of the High Street Christian urch in Akron, Ohio, with us for two ys. They were very anxious to see our rk in Puerto Rico, so we spent most of e time out on the highways. Chaplain nes is a young minister and vitally inrested in the world-wide program of the urch. This is the first foreign work he s seen.

A number of times during the two days, t. Evelyn remarked to Chaplain Jones, I never knew that this is the kind of ork our missionaries do." They made eir home with us here at McLean Conrence Grounds. They have promised to me back and then we hope to visit some f the mountain churches.

On April 23 we had a group of 73 rvicemen here at McLean. They came it about 3:30 p.m., spent the afternoon laying games, wandering around over e grounds, or just sitting in groups and isiting. At six we had a picnic supper. ust the day before we had finished an tdoor fireplace. These servicemen used for the first time to roast their hot gs! Everything was topped off with coanut ice cream. There were more ames. One group sat out in the dining avilion and sang. At nine o'clock we ad a devotional service and thus closed most happy and worthwhile day.

Altogether we have entertained, with eals or with meals and lodging, a total f 143 servicemen and women since our turn three months ago. Many of these re men from our churches whose names ave been sent to us by pastors, parents, r interested friends. Others we have st run into and brought out here with us. Shortly after we got back we ran into a homesick chap from North Carolina. He is older than the average, married, and does not like the form of entertainment furnished in San Juan. He was just about the most forlorn looking fellow I ever saw. I went over and started talking to him. Mrs. Morton invited him out to have dinner with us. He accepted and now comes regularly every time he is off duty.

So McLean Conference Grounds serves again.

—C. Manly Morton.

Protestantism in Paraguay

THE U. S. Good Neighbor Policy indirectly benefits the cause of missions in South America. The interchange of students and professors, and the going and coming of many people of the two continents on missions of all sorts afford the South American an opportunity to discover in the U. S. A. that Protestantism is not the sickly, exotic thing he has been taught to believe it is. It brings into the South American communities the liberalizing influence of people brought up on traditions of tolerance and unselfish good will even in the field of religion.

Protestant mission schools are overflowing with students; Catholics are beginning to inquire about our culture and our religion. Colegio Internacional has had a score or more of its alumni and teachers studying in the U. S. A. the past year. Enrollment in our school last year was 435. The graduating class numbered 28. The remarkable influence of the school in the cultural, business, professional and moral life of the country is witnessed everywhere. All Evangelical missions in Paraguay benefit directly from the prestige that Colegio Internacional gives to the Protestant cause here.

—Malcolm L. Norment.

Lakeside Conference

FIFTEEN HUNDRED Protestant youth of the United States and Canada will attend the Christian Youth Conference of North America at Lakeside-on-Lake Erie, Ohio, June 27 to July 2, as delegates from the 75 agencies which comprise the United Christian Youth Movement.

These representatives of 10,000,000 Protestant young people from 17 to 25 will "face the Christian task of bridging human rifts" under the conference theme of "Our Healing Ministry." The conference will attempt to give American youth "a vision of the basic problems confronting the world of tomorrow and challenge them with the mighty inspiration of a living and vital church."

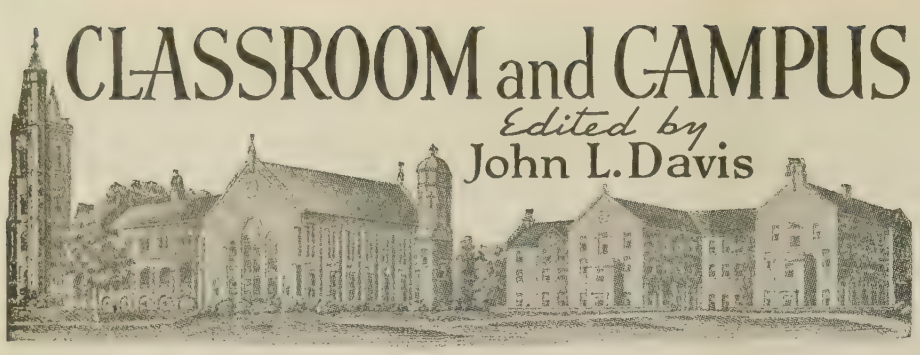
Joining with youth and adult leaders from 42 Protestant denominations and state and city councils of religious education will be representatives of other agencies cooperating in the United Christian Youth Movement, including the Boy Scouts of America, the Y.M.C.A., the Y.W.C.A., the International Society of Christian Endeavor, and the Student Volunteer Movement. The Movement is administered by the International Council of Religious Education.

Nationally known leaders of youth who will speak include: Miss Katharine Lenroot, Chief of the Children's Bureau, Washington; Dr. Henry Smith Leiper, World Council of Churches; Dr. Roswell Barnes, Federal Council of Churches; Dr. Roy A. Burkhart, First Community Church, Columbus; Dr. Channing Tobias, national secretary of the Y.M.C.A., and Ivan M. Gould, Servicemen's Christian League.

WORLD CALL

CLASSROOM and CAMPUS

Edited by John L. Davis



The College of the Bible
Lexington, Kentucky

THE COLLEGE OF THE BIBLE this year had its largest enrollment since becoming a full graduate seminary. There have been 76 students in attendance, all of them having received their A.B. degree before entering. Twenty-two are planning to graduate through the year and all but one are located in their future work. The call of the churches is very insistent and shows the shortage of well-trained ministers.

Forty-one students have taken courses in Missions under President Corey during the year. These courses have included an Introduction to Missions, the Home Church and the Missionary Enterprise, and a course on each of the fields, Africa and India.

Five of the students, together with Dr. Myron Hopper, attended the Drake Conference. Since the delegates have returned, the students have organized to carry on the program suggested at this Disciple meeting.

The College of the Bible commencement will be Sunday, June 18. There is already a promising enrollment for attendance during the summer session and beginning with the fall quarter in September.

Bible College of Missouri
Columbia, Missouri

The enrollment of the Bible College for 1943-44 is 209. While this shows a decrease of 76 from last year, this represents about 14 per cent of the students enrolled in the University of Missouri this year, which is the highest percentage of university enrollment in the history of the Bible College.

The annual Board meeting of the college is to be held on June 13. In that meeting the treasurer will be ready to report that the resources of the Bible College have been substantially increased during the year.

Professor William S. Minor of the Department of Philosophy of Religion has resigned and is entering the University of Chicago for further study.

Dean Carl Agee is serving as chairman of the arbitration panel in two cases involving the A. B. Chance Company of Centralia, Missouri, and the C. I. O. Union, which is the collective bargaining agency.

Texas Christian University
Fort Worth, Texas

Three honorary degrees will be conferred at commencement exercises Monday evening, June 26. The LL.D. degree will be awarded to David C. Reed, Austin businessman and trustee of Texas Christian University for more than 20 years; Dean Raymond A. Smith of the School of Education, a faculty member since 1920; and Paul Preston, General Representative of the Pension Fund of Disciples of Christ.

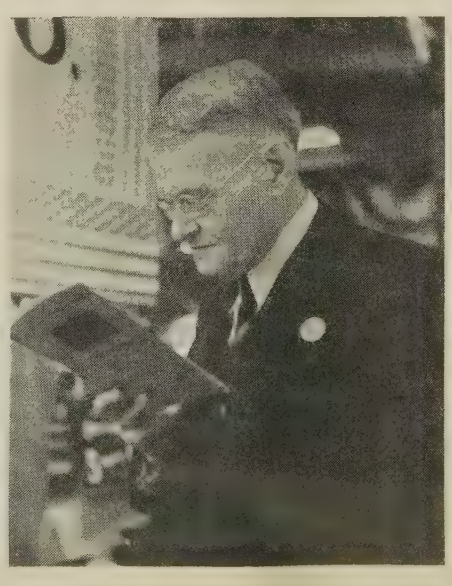
Religious Emphasis Week was held on the campus May 2, 3 and 4, with a student committee in charge, headed by Neill McFarland, Navy V-12 chaplain student. Dr. John Barclay, minister of the Central Christian Church, Austin, was the principal speaker.

President M. E. Sadler has been elected president of the Fort Worth Rotary Club and was re-elected president of the Board of Higher Education of Disciples of Christ.

Transylvania College
Lexington, Kentucky

Lieutenant Raymond F. McLain, Transylvania's president on leave of absence in the United States Navy, returned to the campus after almost a year's absence to speak to the students in the chapel.

Dr. F. D. Kershner, dean of the School of Religion, Butler University, has retired from the post he has held for twenty years to accept a full-time professorship and head of the department of Christian doctrine for next semester. Dean Kershner will be dean emeritus of the School of Religion. The Board of Directors of the university has announced the acceptance of O. L. Shelton of Kansas City, Mo., to become the dean, succeeding Dr. Kershner



He reaffirmed his faith in the work h college is doing and expressed the hop that he would soon be able to work wit the students.

The Passing of the Third Floor Bac the famous spiritual play by Jerome K Jerome, was presented by the students o May 13, as the culmination of the trad tional Transylvania Day celebratio James Moak, a recent graduate, had th central role.

The college expects to continue full-tim operation during the summer session. St dents may be admitted on June 15 to b gin the regular program. Courses will b offered in all departments.

Hiram College
Hiram, Ohio

Senator Harold H. Burton, junior Se ator from Ohio and a member of th Board of Trustees of Hiram College, a tended the spring meeting of the colleg trustees and in the evening gave an a dress in the college auditorium on the im portant subject, "America Looks Ahead.

Dr. Y. C. Yang, president of Soocho University, was a recent convocatio speaker and guest at a faculty luncheo At the latter he spoke particularly o "Women in New China."

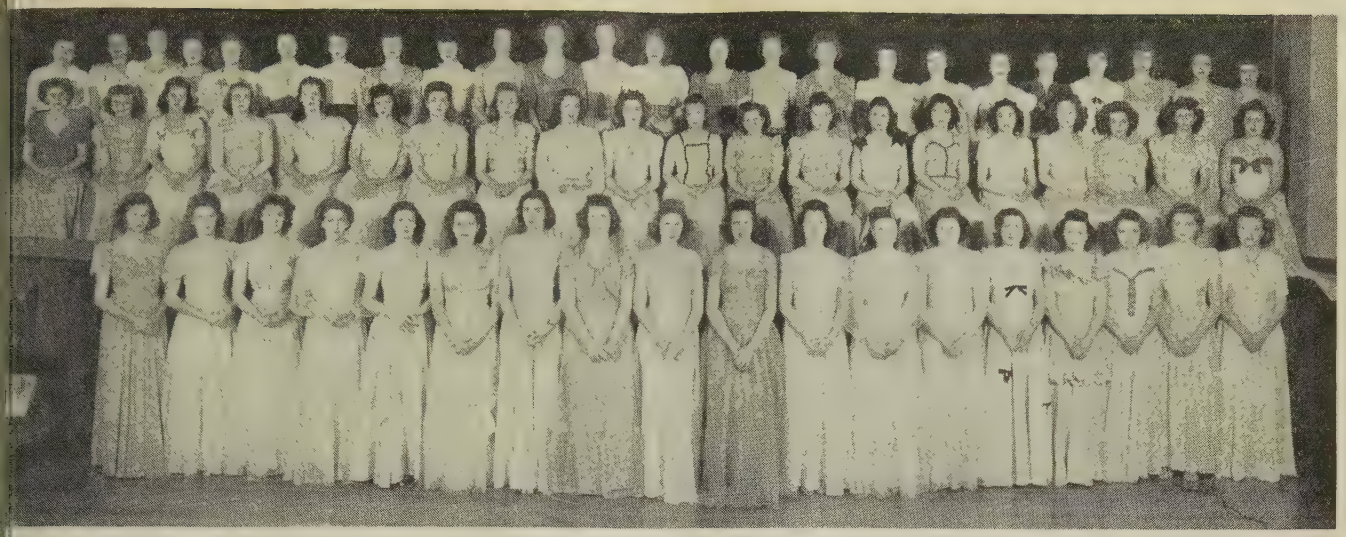
A few days after Dr. Yang was her Dr. Alexander Paul, Hiram '05, was o the campus en route from Warren t Cleveland. He gave a stirring and hel ful address to a large audience in th college auditorium. We hope to have th dynamic Christian man on the campus fo three or four days next year.

Dr. Harold Davis, Hiram '24, professo of History and recognized authority o Latin America, was granted a leave o absence a year ago to accept an urgen invitation to become Director of the Di vision of Education and Teacher Aids i the Office of the Coordinator of Inte American Affairs. His work there has b come so extensive and important that h was unable to return to his teaching i Hiram this semester. Therefore, his leav of absence has been extended.

Dr. Samuel Guy Inman, internationall recognized authority on South America, giving the course in Western Hemisphe this quarter which is ordinarily given b Professor Davis. Hiram College feels un usually fortunate in having him on th staff this quarter.

Dr. John S. Kenyon, Hiram '98, pro fessor of the English Language at Hira College since 1916, reaches the retiremen age this year and will relinquish activ teaching. It is hoped he will be able t give a series of lectures or conduct seminar in the coming and succeedin years so that so long as he lives each stu dent generation may come in contact wit this cultured gentleman, distinguishe scholar, and warm friend. His *A Pro nouncing Dictionary of American Englis* just published this year, is the culmina tion of years of painstaking study an research as well as arduous labor.

For capable and eligible high schoo graduates wishing to prepare for the min istry, Hiram College has available tw scholarships of $550 each. Applicant



e Christian College, Columbia, Missouri, Choral Club will provide ensemble singing for the commencement concert in e college auditorium during commencement week, and its last appearance will be at the baccalaureate service on June 4. e group gives two other performances during the year. They present their first program the Sunday before Christmas the First Christian Church of Columbia, replacing the regular worship service with sacred music of the season. On Palm nday the Choral Club presents an entire program of sacred music in the auditorium at the college. For eight years Miss Geneva Youngs of the college's Conservatory of Music has directed the Choral Club

st be in the upper quarter of their duating class and be recommended by ir high school principal and minister.

Phillips University
Enid, Oklahoma

Unique among chapel ceremonies was mortgage burning on April 20, at ich time Phillips University was cere-onially declared to be debt-free! G. rald Sias, Ponca City, spoke; and A. Ehly, for the board of trustees, pre-nted to President Briggs the cancelled tes. Among those present were three en who have known Phillips University nce her beginning: S. H. Horne, pro-ssor emeritus, who was on the ground fore the buildings were finished in 07; Frank H. Marshall, dean emeritus, mber of the faculty since the first year; d C. C. Taylor, among the first students, w a faculty member. An immediate jective is the erection of a new, $250,000 ible College building.

On information from the American As-ciation of Theological Schools relative occupational deferment, the Bible Col-ge is advising all theological and pre-eological students who plan to attend illips, to register their intentions before ly 1. This information is going out undergraduates whose ultimate inten-on is to attend Phillips, as well as to ose with three or more years of pre-eological training.

With eighty degrees being given at the ay commencement, and twenty in Au-st, the university will add a hundred its list of graduates. Five B.D. and M.A. degrees are included.

May commencement and baccalaureate ere auspicious occasions with the Hon. mes W. Fullbright, Congressman from rkansas, delivering a stimulating and atesmanlike address to the class of about hundred. The baccalaureate sermon was ceived with great interest, it being de-vered by Leo Bishop, pastor of Central hristian Church, Des Moines, Iowa.

Lynchburg College
Lynchburg, Virginia

Wilbert H. Norton, attorney of Huntington, West Virginia, and Alumnus of the Class of 1922, was the speaker on Founders' Day, April 15. Mr. Norton spoke on the subject, "Our Founders and Our Responsibilities."

The commencement period is May 27-29. Alumni Day will be Saturday the 27th at which time the annual business meeting of the Alumni Association will be held, with the Alumni Banquet taking place on Saturday evening. During the past year the Class of 1924 has been raising a memorial fund for one of its members, Franklin Daniel, who met with a tragic death on June 30, 1942.

On Sunday, May 28, the president's annual Garden Party will be held on the campus at 4:00 in honor of the Senior Class and friends. There are twenty candidates for degrees at this commencement period. On Sunday evening, Dr. Robert W. Burns of the Peachtree Christian Church, Atlanta, Georgia, will deliver the baccalaureate sermon.

On Monday morning, May 29, the commencement exercises will be held, at which time, in addition to the regular baccalaureate degrees, two Honorary Degrees will be conferred. Carroll Curtis Roberts, of Ninth Street Christian Church, Washington, D. C., will be the recipient of the Doctor of Divinity Degree, and Virginius Dabney, editor of the *Richmond-Times-Dispatch*, of the Doctor of Laws Degree. Dr. Guy E. Snavely, executive director of the Association of American Colleges, will deliver the commencement address.

Culver-Stockton College
Canton, Missouri

The spring commencement had special significance for Culver-Stockton College in that two illustrious alumni, brothers, returned to the campus to receive honorary degrees and to give the two principal commencement addresses. Dr. John Richie Schultz, '05, gave the Commencement Day address on "O What a Beautiful Morning," and was honored with the LL.D. degree. Dr. William Eben Schultz, who received his Bachelor's degree at Culver-Stockton one year later than his brother, was honored with the Litt.D. at the same exercises. Dr. William E. Schultz gave the baccalaureate address on April 30, using as his topic, "The Crowning of the Hilltop."

At the commencement exercises on May 1, Culver-Stockton also awarded the honorary LL.D. to its president, Walker Harrison McDonald. Mr. McDonald has been at the helm of Culver-Stockton since 1937. He has been eminently successful through his many years as a school administrator.

Dr. N. W. McGee of Fayette, Iowa, has been appointed head of the Department of Social Science in Culver-Stockton College.

Dr. McGee had his undergraduate training at Iowa State Teachers College. All of his graduate study was done at the University of Iowa where he was awarded both the M.A. and Ph.D. degrees.

Feast in Congo

In the afternoon of New Year's Day, there was a feast for the boys and girls of the dormitories. A small antelope, killed in the forest by neighboring villagers, furnished the "pièce de résistance." It was highly seasoned with pepper, onions and collards, and served with huge helpings of boiled rice. Palm cabbage, cooked in oil from the palmnuts, and greens finished filling up their plates. Dessert was a banana, a slice of pineapple, a stick of sugar cane, and some sugar lumps. Each child received a pretty picture. Victrola music and some ring-toss and dart games helped to amuse them. After they had eaten, the preacher and the girls took the leftover food to some of the sick folk at the hospital and sang for them. It was a pleasant way to begin the year. —Mrs. Donald H. Baker.

WORLD CALL NEWS ROOM

AT THE annual meetings in April of boards and commissions, officers for the new year were elected:

Board of Higher Education elected M. E. Sadler, president; J. C. Miller, vice-president; John L. Davis, executive secretary; Mrs. Maude Lucas Rumpler, treasurer.

Board of Directors of Unified Promotion: Harry L. Ice, president; C. A. Huff, vice-president; Mrs. H. B. Marx, secretary; John L. H. Fuller, treasurer; C. O. Hawley, director.

The field staff of missionary organizations-education eleeted as officers for the new year: Miss Mayble M. Epp, president; Mrs. R. W. Blosser, vice-president; Mrs. Mary J. Longfellow, secretary; Mrs. James R. Beach, treasurer.

An outstanding Christian layman of California, Charles C. Chapman, died April 5, after several months' illness. Mr. Chapman has been an active church leader all his life. For nineteen years he was president of the California Christian Missionary Society. He made possible the erection of the Christian hospital at Nantungchow, China. Mr. Chapman gave the initial gift for the establishment of California Christian College, and served as chairman of the college's Board of Trustees for twenty years.

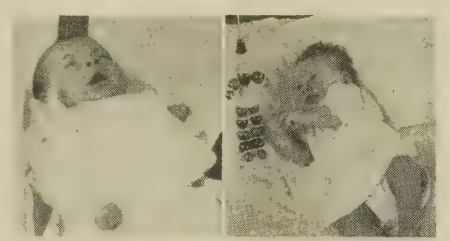
In March, Miss Jeannette Russell was graduated from the Midway High School, and went to Washington, D. C., to work. She is living with Dr. and Mrs. Barger, former missionaries to Africa. Miss Eoto Russell finished at Transylvania University in March, and entered nurses' training at Vanderbilt University in Nashville, Tenn. Jeannette plans to enter Transylvania in September.

Mr. and Mrs. Fay Livengood, India missionaries who have been in this country since February 11, visited Missions Building in Indianapolis a few days in May en route to Massachusetts to visit the relatives of Mrs. Livengood. They stopped in Enid, Oklahoma, for a visit with Dr. and Mrs. Kenneth W. Bonham who have been located with Phillips University for the past two years. The Bonhams will continue their present arrangement with Phillips for another year.

Mr. and Mrs. Archie Allan, Barbara, Elizabeth and Donald, arrived by plane in April in Kingston, Jamaica, to begin their missionary work there. Barbara has enrolled in New Hope College, and Mr. and Mrs. Allan have begun their own schooling in language.

Mr. and Mrs. E. R. Moon arrived in Miami from Kingston on May 4, for retirement. The Duke Street Church in Kingston expressed real appreciation to Mr. and Mrs. Moon for their fine work in the more than five years they had been at Duke Street Church. The Association of Churches had a farewell occasion for them on April 26, at which time the Allans were officially received.

Dr. Sukhnandan and Dr. V. C. Rambo of India write that the hospital in Mungeli now has sixty beds, with facilities to give care to that many patients. The hospital maintains an average daily number of inpatients well over a hundred. When the expected new equipment is available, it will be possible to provide from 150 to 250 beds.



The very young junior missionaries. At the left is Mary Devon, when one month old, daughter of Mr. and Mrs. George Earle Owen in Argentina. At the right, at the age of two months, is Billy Smedley, son of Mr. and Mrs. George Smedley of Paraguay

On June 14 to July 12, on the campus of Warren Wilson College, Swannanoa, North Carolina, the Rural Missions Cooperative Committee of the Foreign Missions Conference will conduct a rural mission summer workshop. Several Disciple missionaries and missionary candidates plan to attend: R. Q. Adams of Hazel Green Academy; Herman Reynolds of India; H. C. Hobgood of Africa. Perhaps William D. Hall, who is teaching at Livingston Academy and is an appointee to India, may be able to register.

Some Disciple missionaries attended a conference on manual arts and village industries, May 16-17, conducted by the Agricultural Mission of the Foreign Missions Conference.

Word has been received that the new missionaries to the Belgian Congo, Mr. and Mrs. Joseph Whitmer, have arrived at their destination. It is probable that Mr. and Mrs. Donald Edwards have also completed their journey by now.

Before this magazine comes from pres word may be received that Anna Bende Ruth Mitchell and Ruth Harner ha reached India, though nothing definite h come at the time of this writing.

The India Mission has written expres ing great appreciation for the relief fun sent to India. About three years a when food prices began to soar, the Ind Mission had to cut down on the ratio and the results were not good. The gir at Sumankhetan are now getting a fair balanced diet, but the school still has t problem of getting clothing and scho supplies.

It is possible that more of the missio aries in India will be able to come to t United States for furlough. Those th may be able to get transportation are Mi Elizabeth Hill, and Mr. and Mrs. Hom Gamboe. Miss Betty Smiley is comin home to enter college. Her brother, Davi is a freshman this year at Texas Christia University.

Missionaries are always finding ne types of service to render the communiti in which they work. Dr. Elizabeth Lut in India, has taken upon herself the wor involved in "adoption of babies." O March 17 she went to Jubbulpore to g a picture of a child to be adopted by Christian family. The orphan childre need to be put into good healthy conditio before they are ready for adoption, an arrangements have to be made with th foster parents. Dr. Lutz has little tim for vacation because of the demands mad on her time, but she is in the best o health.

Dr. W. Remfry Hunt, retired missionar to China, writes from his home in Lo Angeles, that his son, Commander W Remfry Hunt, is serving in the Unite States Navy as a surgeon. He was bor in China and graduated from Rush Medica College. He is a specialist in nose, throa and ear. During his school days in Chin he, with children of other missionarie used to scout the forests and ancient tem ple sites and monasteries of the Kulin mountain ranges.

Returning from Puerto Rico to Colum bus, Ohio, Mr. and Mrs. V. C. Carpente were in a train wreck. Neither was in jured, but Mrs. Carpenter developed pneu monia following shock and exposure an has been quite ill at her daughter's hom in Columbus. She is now on the road t recovery.

Women and World Highways

Stewardship in Wartime

By FREDA K. PUTNAM*

This article will be useful to Stewardship Departments of Women's Councils.

FEW weeks after the bombing of Pearl Harbor, questionnaires were sent out to women all over country asking for information concerning their ilities in various fields of work. I remember very l the reactions of most of us as we read such stions as, "Do you type? Do you speak a for- n language? Are you able to operate a switch- rd? Have you had two or more years of college thematics?" The feeling of most of us was, hy; I am not qualified to do anything, really."

ut time has passed and our desire to serve and be of help overcome the many obstacles of training, qualifications, and erience. Women are at work doing every conceivable kind job. We are not surprised to find our neighbor acting as a ses' aid in the hospital or helping in a downtown tea room even driving a taxi. We no longer seem too concerned over ifications; but when the call comes for us to fill a particular l, we equip ourselves as well as possible with a refresher rse or a pair of slacks and go to work.

e are proud of our wartime accomplishments and we should but are we losing our sense of values? Are we forgetting onsiblities which cannot be measured in hours or shifts? haps this is a time when we should weigh carefully the ortance of our many duties and decide just where we should ct our energies. Stewardship is not new to us—we have ays practiced it as church women and as managers of homes family affairs. This is a time when we should be especially dful of its true meaning—when we should be conscious of fact that the time, energy, and money which we have has n intrusted to us by God and should be carefully handled wisely spent.

hose of us who are housewives and mothers of small chil- n have probably no regular wartime job. Even so, the de- nds for volunteer work are endless! We are needed at the l Cross, the public school, the Day Care Center, the Office Civilian Defense, and many other worth-while places of serv- Our problem is to decide what to do and where we can our efforts to the very best advantage. It is not easy, but may be able to help each other by exchanging ideas and nparing values. All of us have very much the same problems the same earnest desire to place our efforts where they l have permanent and lasting results.

t might be helpful if we would sit down with pencil and per, make a list of our most important responsibilities, and to balance them with the time, energy, money, and ability ich we have to give. If we were to do this, as mothers l homemakers we would put home at the top of our list. is not possible for us to maintain a Christian home and ate a background of emotional and spiritual security for children unless we are at home a major part of the time. s true that we are able to short-cut many of our home duties e the war began. As we have less help we find many things st be neglected, but by putting first things first we can l manage and have a little time for service elsewhere.

ow, what do we want to place second on our list? Shall e the Red Cross, the P. T. A., civilian defense, the church, shall it be something for ourselves such as a music class, a den club or a lecture course?

ome of us have heard this sort of thing: "I am going to ote every minute of my time from now until the war is won doing volunteer war work. I am giving up my church work l my church giving for the duration." This is a mistaken luation. We are all anxious to prove our loyalty to America l to help in serving our boys and girls in uniform, but as ristians we know that America without churches and homes uld not be worthy of our loyalties. They are the foundation all that we hold dear. They furnish the ideals and the background for this country and may be able to aid in directing the future plans for the world. Our boys are fighting to maintain the standards set up by their homes and churches. They are willing to die if necessary for those standards. Who is to see that we do not lose sight of them?

It is up to us—the women of the church and the mothers in Christian homes—to hold fast to these things. There is no one else. Our young people are giving all they have, in many cases, to winning the war, and our husbands are overworked by the pressure of the times. If when our boys and girls come home again they find that we, too, have spent all our efforts in war work, we will have failed them; the things they were fighting to protect will no longer be here.

We hear so much about "not letting the boys down." It might be possible for us to let them down far more seriously than could any war plant or ammunition factory.

As we evaluate our responsibilities, let us put the church at the top of our list, second only to our homes.

As we continue to list the various organizations that particularly concern our interests we will want to serve these groups *as church women.* We will want to make our contributions *as Christians,* and by so doing extend the influence of our faith to others.

June is a month when we are thinking particularly of church work all around the world. We are thinking of the outreach of Christianity and of the suffering and misery which we know will be lessened because of our Christian workers.

Last fall in a meeting of faculty wives at the college where my husband is a professor, we discussed ways and means of helping with the war effort. It was decided that we appoint a bond saleswoman and that she attempt to sell enough war bonds to purchase an ambulance. By so doing the name of our organization would be placed on the ambulance and we would feel that our group was actually carrying relief and comfort to those who were suffering. This plan appealed to every woman in the group and in no time at all we had sold enough bonds to buy two ambulances instead of one.

In our women's groups of the church we should be equally conscious of the relief and comfort our churches can give to suffering people all around the world. We should be aware of the fact that this work is more lasting; that it will continue long after the last gun has been fired and the last ambulance has returned to its station. We should feel greater enthusiasm for keeping on with our work and a deeper satisfaction in contributing toward it.

Let's have our name on an ambulance?

Let's volunteer for civilian defense?

Let's give to the Red Cross?

Yes, but above all, let's give our best to the work of the world-wide church.

Christ Wants the Best

Christ wants the best.
He in the far-off ages
Once claimed the firstlings of the flock,
The finest of the wheat;
And still He asks His own with gentlest pleading
To lay their highest hopes
And brightest talents at His feet.
He'll not forget the smallest service,
Humblest love,
He only asks that from our store
We give to Him the best we have.

—*Author unknown.*

---

*Mrs. Russell C. Putnam, Cleveland, Ohio.

For Adult Missionary Groups

Theme: Indian Americans

A Contemporary Concern

THAT the status of Indian Americans is a live issue in this year of 1944 is indicated by two recent happenings.

An Associated Press article under date of March 15 began thus: "Lo! What is an American Indian? Congress wants to know." The article continues: "... Congress has authorized its house committee on Indian affairs to investigate the status of the Indian, find ways of improving his condition, maybe cut down some government expense caring for him, and finally get him out from under Uncle Sam's guardianship as soon as possible. The committee has decided that in order to investigate the Indian it will first have to find out what an Indian is."

On April 11 the home missions division of The United Christian Missionary Society brought to the board of trustees the following recommendation: "That the general policy of the Indian Committee of the Home Missions Council of North America to work for elimination of discrimination toward American Indian citizenship within a period of twenty years be approved."

A further indication that Indian Americans are "in the news" is the fact that more than fifty bills relating to Indian Americans were introduced into the 78th Congress.

Yes, both the government and the church are thinking seriously today of their obligation to the nearly 400,000 Americans of varying degrees of Indian blood, from 100 per cent to one sixty-fourth, who constitute the fastest-growing minority group in our country. For these "first Americans" occupy an anomalous position in our American life. They are American citizens, having been granted citizenship in 1924 in recognition of their service in World War I. Yet they are still government "wards," under the plan of guardianship set up in 1831. As such they are enmeshed in a confusing and embarrassing system of supervision and control that prevents their exercising their rights as citizens and making their full contribution to American society.

Since the earliest days of American history, the church has sought to minister to the Indian's needs, physical as well as spiritual. Her ministry in health, education, economic improvement, has been and will be modified as these needs are gradually met by those agencies which serve other Americans. However, she must continue to have a concern that they shall be served without discrimination and be given the long-due opportunity to develop to their fullest capacities as citizens of a democracy, and for some time, no doubt, must carry to some extent a program of social service. The extension of Christianity among the Indians, their Christian nurture, and the development among them of Christian leaders is, of course, the major task of the church.

The swift changes which the war days are bringing to Indian Americans, catapulting many of them out of a sheltered life into unaccustomed occupations, place a heavy responsibility upon both government and church. As citizens and as Christians, therefore, we should enter into this study of Indian Americans seriously and open-mindedly, to discover what should be the policies of government and of church to advance the welfare of this group of citizens in our American commonwealth, and to plan for our own participation in carrying these policies into action.

The Stranger

(An Indian's Creed)

If there comes to you a stranger
Who is weary, who is hungry,
Sore beset by Evil Spirits,
Seeking for a place to rest in,
Seeking for a place of shelter;
Give him of your food and garments,
Give him of your love and friendship,
Make a place within your wigwam
Where he, too, may find contentment.
Send him on his journeys happy;
Send him forth, with strength and gladness
In his mind and in his body;
That your life may be remembered
By the Father of Creation,
And your waking hours more pleasant,
And your sleeping be more restful,
That your days shall be the longer
In the Land of the Ojibway.

—*Author unknown.*

How Shall We Study?

Some groups will want to consider the theme of Indian Americans through program meetings; others will want to give to it more intensive study, with active participation by all the members of the group through reading and discussion. The *Year Book for Adult Missionary Groups,* a sample copy of which was sent to each missionary society and women's council president early in May, outlines both types of study, and packets provide the material needed.

Program Series

The packet of programs, *What of the Indian American?* (price, 50 cents), deals with such questions as the contributions of Indian Americans to our country's life; relationships between red man and white; social adjustments and progress of Indians; education, health, and e nomic problems; and beneath and throu all these, the religious life of Indians, t service of the Christian church to the and the part the church and Christia can play in helping them to a better similation into American life and a m effective Christian witness. Our o church's program at White Swan, Wa ington, will be of particular concern to

The July program, "Yesterday, Tod and Tomorrow," gives a brief previ of the whole Indian question—introd ing the Indians as a minority gro pointing up some of the common misc ceptions concerning them held by oth Americans, presenting through a br conversation many little known facts, a giving a short résumé of the missiona work among them.

Many groups will wish to learn t "Dakota Hymn" which is given, wo and music, to use as a theme hy throughout the study. A prayer hyn this could well be made the call to w ship for every meeting, or a benedicti hymn to be used before the missiona benediction.

Discussion Course

The discussion course is entitled *T Indian and His America* (price, 80 cent The packet contains a copy of the te book, *The Indian in American Life,* Lindquist; a leader's guide by Bertha Eckert; and a pamphlet, *Disciples Christ and Indian Americans,* by D Ellis, telling of the work of our o church through the Yakima Indian Chr tian Mission.

In the first session of the course t group will be led into a discussion "differences," with specific reference the differences found in old Indian c ture ideas and customs as compared wi those of modern America. This sessi will help to discover values in Indi ideas regarding economics, home li health, recreation, religion, which shou be conserved and brought into the co mon treasury of American life as Chri tian democracy is extended to this gro of our citizens.

Worship Services

Worship services suggested for use wi the study of Indian Americans have be prepared by Miss Agnes Henderson, exec tive secretary of the Oklahoma depa ment of missionary education of Chri tian churches. For this series of dev tional studies, Miss Henderson has us the theme: "Beside the Still Waters."

The Indian motif which has been inte woven throughout the material will pr vide appropriate and helpful atmosphe for program or study sessions. Grou will, of course, adapt the services as d sired, using their own ideas wherever po sible. Public libraries will yield mu rich worship material from Indian source

Youth and Missions

Hazel Green, Kentucky, Work Camp for High School Boys nd Girls (Between 15-18 Years of Age)

his will be conducted by American nds Service Committee and Disciples Christ.

iving Quarters: The camp quarters be in the buildings of the Hazel Green demy.

he Work Project: The camp will as- the county school officials for a second mer in reconditioning some of the olhouses that are much in need of re- .

ducational Opportunities: The camp ram will provide opportunity for dis- ions about the problems of the south- mountain area and their solution.

adership: The camp will be under direction of a carefully selected staff, isting of a man and his wife as direc- a counselor of boys and a counselor irls, and a dietitian.

ze of Camp: 20 boys and girls.

st: The regular fee for the eight- camp period is $100. This includes entire cost of board and room, leader- educational and recreational pro- , and any trips the camp may take a official part of its work. For those cannot otherwise attend, there is lim- scholarship help. Those applying who members of churches of the Disciples Christ should write for suggestions at ways of getting assistance.

ates: The camp will open June 23 continue through August 18.

or further information and applica- s write to Kathleen Shannon, Director Young People's Work, The United stian Missionary Society, 222 So. ney Ave., Indianapolis 7, Ind.

44-45 Christian World Friendship Fund for Youth

What it is: The *program* of the Chris- World Friendship Fund for Youth is art of the regular missionary educa- and financial promotion program of United Christian Missionary Society.

The *purposes* of this program of mis- ary study and giving are:

a) To lift the level of regular giving he total youth of the Christian church;

b) To supplement and increase the icipation of groups regularly con- uting;

c) To enlist an increasing number of ps and individuals (youth) not now icipating in the financial support of Society and the cooperating work of brotherhood.

d) To provide promotional materials ch have vivid and lasting educational nes.

For whom: This is a *youth* program, gned for the Intermediate, Senior, and ng People's (including students) age ps of our brotherhood.

The *goal* of the program, as proposed the Christian Youth Fellowship Plan- Conference, meeting in Webster Groves, Missouri, January 28-30, 1944, is to be a minimum of $40,000 for the 1944-45 missionary year.

5. All gifts from all youth groups (such as C.Y.F.; C.E.; U.Y.G.; Circles; Triangles; Classes; Y.P. Departments; special meetings, etc.), as well as from individual youth, may be credited to this fund. When remittances are made, special care is urged that the remitter shall indicate both the church and the name of the youth organization to which the offering should be credited. A Christian World Friendship Fund remittance blank is provided and should be used. Remit offerings to The United Christian Missionary Society. Youth groups of the local church will receive credit for remittances both on their United Christian Missionary Society or Unified Promotion goals and on the Christian World Friendship Fund.

6. The National Project: During 1944-45 the projects for educational and promotional purposes will include: one project for world missions—$30,000 for missionary travel to and from fields of service outside the United States; two projects for American missions—$5,000 for Mexican Christian Mission work in the United States, and $5,000 for Yakima Indian Christian Mission, White Swan, Washington; one project for Christian education; $5,000 for (a) services to youth, and (b) religious training in college and university centers. These items are within the budget of The United Christian Missionary Society. All correspondence regarding this fund should be sent to Miss Kathleen Shannon.

Speaking of Dates

Have You Remembered Yours?

June 4—"Children's Day"

June 22–July 2—C. Y. F. Planning Commission and Christian Youth Conference of North America at Lakeside, Ohio.

June 30—Deadline for the 1943-44 C. W. F. Fund Projects and all missionary offerings.

Christian Youth and Work Camp

Here are some excerpts from a letter sent to us from one of our young people, Miss Betty Jane Courtney, who attended the Hazel Green Work Camp in Kentucky in 1943. The letter tells some of the things accomplished by that camp:

"We are now working on our sixth school. The schools which we have completed have had painting done inside and out, roofs painted and one roof repaired, new steps made for some of the schools, broken windows repaired, desks sanded and varnished, floors oiled. We have made a few tables, benches, and other small articles, and painted the stoves.

"We have canned approximately 400 quarts of food (green beans, carrots, berries, beets, sauerkraut, etc.) for the Hazel Green Academy to use this winter."

In conclusion, Miss Courtney says: "We were truly a happy family. It is the best demonstration of cooperative or shared living that I have ever experienced."

Christians Side by Side

The sixth and final study on the current missionary study theme, "Christian Adventures in Living," concerns Christians who are living and working side by side for a better world. This study should seek to summarize the study and work of the group over the entire period of the current theme.

Side by Side in Christian Education

The news bulletin of the World Sunday School Association in a recent issue carried an interesting account of Christians who are working side by side in education. They have organized themselves into a group known as "World Friends."

Over 200 persons have made World Friends in Christian Education mean direct help. To them a "Friend" believes in Christian education, he serves wherever possible throughout the world by making a yearly gift of $10.00 to the work of the Association. New World Friends are needed for China, Mexico, Brazil, Ecuador, Peru, Bolivia, the Philippines of the future—just to mention a few places.

Is your group living "side by side" with Christians of other lands?

Introducing Our New Themes

With the coming of June the C. Y. F. begins a new year's theme, "Thy Paths Our Chosen Way." We will remember for some time to come our theme, "Lift Christ Now."

One of the paths of God we should certainly choose would be the trail of friendship which comes from a study and knowledge of other groups: racial, national, and religious. Let us consider the study of the current home missionary theme, "The American Indian," one of the paths we would choose when we are challenged to make "Thy Paths Our Chosen Way."

In conferences, in Sunday evening meetings, in church school classes, and in Circles and Triangles over the country our thoughts and activities will be turned for the next six months, beginning in July, to a study of "The American Indian."

"Indians Are People, Too," the title of the young people's reading book by Ruth Muskrat Bronson reminds us. And it is as people, with aspirations and desires, gifts and abilities, comparable to those of other Americans—people who to too great an extent have been denied the rights and opportunities of sharing in our American life, that we shall think of them in this period of study.

What is the Christian way for Indian Americans? What shall be the chosen way of Christian Americans with reference to their needs?

Missionary Worship Service

Theme: "Beside the Still Waters"

JULY

The Shepherd Leads

(If possible, have some Indian blankets, pottery, or other objects typically Indian to lend atmosphere at this first study of Indian life. Instrumental music as people gather might well include some of the well-known Indian numbers. Then, without explanation or announcement, the leader should give *from memory* the Call to Worship from "Hiawatha.")

Call to Worship:

Ye whose hearts are fresh and simple,
Who have faith in God and nature,
Who believe that in all ages every human heart is human,
That in even savage bosoms there are longings, yearnings, strivings,
For the good they comprehend not;
That the feeble hands and helpless
Groping blindly in the darkness
Touch God's right hand in that darkness
And are lifted up and strengthened—
Listen to this simple story, to this song of Hiawatha.

—LONGFELLOW.

(Proceed to say in your own words something like this . . . . .) Longfellow thus calls us to hear his wonderful story of Hiawatha, one of the world's most beautiful stories of primitive people. As we begin this study of Indian life let us come in this spirit, with hearts that are "fresh and simple," and full of faith. Yes, "in all ages *every* human heart is *human.*" It is very true that "*in even savage bosoms* there are longings, yearnings, strivings for the good they comprehend not." If we would know Indian life and ways and their deep spiritual needs we will see their "feeble hands and helpless, groping blindly in the darkness, touch God's right hand in the darkness." It is ours to appreciate the Indians as they are, and to understand their spiritual longings as well as their physical needs. Someone has given us an Indian translation of the beautiful Shepherd Psalm which reads like this:

"The Great Father above is a Shepherd Chief. I am his, and with him I want not. He throws out to me a rope and the name of the rope is Love, and he draws me to where the grass is green and the water is not dangerous, and I eat and lie down satisfied.

"Sometimes my heart is very weak and falls down, but he lifts it up again and draws me into a good road. His name is Wonderful.

"Sometime, it may be very soon, it may be a long, long time, he will draw me into a place between mountains. It is dark there, but I'll draw back not. I'll be afraid not, for it is in there between the mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes he makes the love rope into a whip, but afterward he gives me a staff to lean on.

"He spread a table before me with all kinds of food. He put his hands upon my head, and all the 'tired' is gone. My cup he fills till it runs over.

"What I tell you is true, I lie not. These roads that are 'away head' will stay with me through this life, and afterward I will go to live in the 'Big Tepee' and sit down with the Shepherd Chief forever."

Hymn: "The Lord Is My Shepherd" (Number 170 in *Christian Worship*)

Leader's Message: (Make this message your own, put in your *own words* and *spoken,* not read. Be sincere and make it effective. Both you and your audience will profit by time spent in preparation.)

This inimitable Twenty-third Psalm is most appropriate just now, not only for our study of Indian life but for the thousands of harried, distressed churchwomen in these chaotic, war-weary days. Many Indians are, or have been, shepherds. Their stolid patience and their nearness to nature qualify them for this occupation. They know the seasons, the signs of climatic changes, the terrain of their country, the wild animals and other dangers to themselves and their flocks. Christians among them know also how to keep calm and unharried and to be led by the Great Shepherd.

This is a lesson we all need to learn. Each one of us has plenty of cause for worry these days. Our sons and brothers and husbands—yes, even our daughters and sisters—are suffering hardships and great dangers. Our homes have been broken temporarily or permanently by the war. In our churches and our communities we miss many dear ones. Our organizations are disrupted. We are restless, bewildered and undone. We cannot face the future alone and unafraid. More than ever we need the beloved Shepherd.

And so we walk "beside still waters" with one who knows all weariness, and all sorrow, and all anxiety. Some of us are "groping blindly in the darkness." Let us put our lives unreservedly into the care of the Great Shepherd and trust him completely to lead us on.

Prayer: (Make this a sincere prayer for courage, strength, guidance, and for the ability to understand the life and needs of our Indian neighbors.)

Solo: "Dakota Hymn" (Found in the Packet of Programs).

—AGNES HENDERSON.[1]

[1]Miss Henderson is the executive secretary of the Oklahoma department of missionary education of Christian churches.

Echoes From Everywhere

Convention Reports in Puerto Rico

The Puerto Rican churches celebrated their annual convention with encouraging reports given for the past year. The increase of church membership was 539. An amount of $34,447.03 was raised on the field. This is an increase of 21 per cent over last year and represents a per capita giving of $8.35. A study of Puerto Rican incomes in 1941 shows the average annual income to be $175.49 per family or a per capita income of 8 cents per person per day. (83.4 per cent had accumulated debts. Most of the debts, 79.7 per cent, of all cases, were incurred for food.) The reports of the church giving is all the more encouraging when placed in this economic setting.

All People's Church Activities

Since All People's Church and Community Center in Los Angeles began, we have built up a nursery of 36 children, who are cared for daily while their mothers and fathers work. We have a girls' club, The Anges, which meets weekly and is now studying personality. The girls have learned how to fix their hair best and how to choose clothes which bring out their prettiest features. Ten of the girls went to camp last summer, where they hiked, learned to swim, studied nature and leather craft, enjoyed chapel services, and took part in nightly campfire services.

The boys have clubs which center around sports. Then there are the Junior Hawks, who were among the seven boys who went to Y camp. These boys gave the best skit at camp, and at a recent Y. M. C. A. meeting gave the best skit of all the Y's in the district.

High school students meet weekly in the Chancellor's Club. Speakers at their meetings have been Mrs. Goulter, a missionary from China; George Roth, former special investigator for the grand jury; and several others, like meetings on cooperative race relations, the Jews in Europe. The Chancellors have had two retreats, have held five other meetings with outside groups, went Christmas caroling, ice skating, and visited the planetarium.

Then the Mothers' Club has grown up. It meets twice a month, once for a "play night" and the other for a business meeting. This club gave a Christmas party for the nursery children, and has been studying how to make children's clothing.

Many are the things we should like. Three weeks' vacation school, with 40 to 50 children present. "Family Night" every other Friday. The parties we have held are too numerous to mention. Sunday morning we hold Church School from 10:00 to 11:00, with Junior Church following. On special occasions we have worshiped together at vesper services.

—DAN B. GENUNG, JR.

Menu Suggestions from P. I.

Much news from civilian internment camps in the Philippines has been collected from the "Gripsholm" repatriates and

Hidden Answers

1. What is the UNRRA?
2. How many missionaries have e Baptists sent out since they be- n their foreign missionary work?
3. How can parents help children their sorrow?
4. What important meeting took ace on April 14-15 in Indian- olis?
5. How many women have volun- ered thus far for service to chil- ren during the summer?
6. Why did a missionary to amaica spend four weeks in exico?
7. What does M.S.B. mean by It is one world''?
8. Who is Judge Camille Kelley?

rs which came on that ship. The most sting account of camp life where the rs and Smiths are interned came from Helen Jones Mann, formerly of Red- California, who wrote to her par- there:

Struggle for survival in this strange, e, primitive settlement agrees with wonderfully well. I weigh 130 lbs. look better than ever before. Food dequate. Sample menu: 8:00 rice syrup, hot water, banana; 12:30 escalloped gabi, bread from banana and rice flour, banana; 5:00 P.M., of vegetables and beef or pork, boiled tes, stewed cucumbers, slice of pine- e. More enticing food is sold at camp . I get a little money regularly. nds send in bags. . . .

Ingenious men make the following: n bamboo: washboards, clothespins, springs, knitting needles; aluminum al plates, automatic peanut shellers, rings for pierced ears; coffee pots and ing utensils from tin cans; cocoanut plates; wooden shoes (most popular wear); banana yeast (popular vita- substitute); milk from mongo beans, er from cocoanut milk, soap from pea- shells, lipstick from crayolas, cold m from native crisco.

''We bake pastry using rice or cassava flour, peanut butter for shortening, mashed bananas for eggs, ground native ginger for spice. There is a sameness, but life is too busy for real monotony.''

Orphan Missions in India

We have undertaken to provide small supplementary allowances for forty-two interned German missionaries. This is intended to provide the amenities of life such as toilet accessories, etc. This may be a good place to remind ourselves that during the last war German missionaries were allowed to continue their work in China, the Netherlands East Indies, New Guinea (until 1928) and South Africa. But after the war they were not permitted to return to allied nations territories for two, three, five, seven years and in some cases not at all. The future of German Missions after the present war cannot be foreseen now. We can only do our best to provide for the work during the war and to maintain attitudes of goodwill which will make possible reconciliation and cooperation as the post-war situation develops, remembering that some Missions are doubly orphaned because they are cut off from their Home Societies and because their missionaries are interned. Unfortunately some of the German missionaries being transferred from the Netherlands East Indies to India were sunk, en route, but we are cooperating with the National Christian Council of India to maintain Christian fellowship with those interned.

—International Missionary Council.

Japan Bible Society

Bibles are still in distribution in Japan. As late as March, 1943, and probably since that time, the Tokyo Bible House has been full of activity, its space being wholly rented and there being a waiting list to occupy it. The income of this building is used to carry on the work of the Japan Bible Society, the building having been presented to the latter by the American Bible Society in 1940. The circulation is continuing steadily though with some difficulties from the shortage of paper and of colportage. The Japan Society is included in the Class A Group of the Japanese Government paper supply program.

—American Bible Society.

In Memoriam

Mrs. Fred C. Emig, 1944, Evansville, Indiana. Devoted member of First Christian Church and missionary society.

Mrs. Frank M. Smalley, January 16, 1944, Pennington Gap, Pa. Faithful and beloved member of First Christian Church and missionary society. She was the church pianist.

Mrs. Hettie Hines Aldridge, August 4, 1943, LaGrange, North Carolina. Lifelong member of the Wheat Swamp Christian Church, and charter member of missionary society. Age 78.

Leo Johnston, March 11, 1944, Dallas, Texas. Pastor of Oak Cliff Christian Church for twelve years. Former pastorates in Duncan, Oklahoma, Grand Prairie, Van Alstine, Greenville, Tex. An ardent worker for the cause of Christ. Age 52.

Mrs. Elizabeth Crossley, April 1, 1944, Oakland, Calif. Faithful member of the Fruitvale Christian Church, missionary society, Women's Council and Bible Class. A noble woman always ''abounding in the work of the Lord.'' Age 73.

Mrs. Minnie E. Jessup, April 6. 1944, Oakland, Calif. Faithful and devoted member of the Fruitvale Church, missionary society and Bible Class. For last few years an invalid who patiently accepted her affliction. Age 76.

Mrs. Nellie E. Caldwell, May 1, 1944, Oakland, Calif. Charter member of Fruitvale Christian Church and its auxiliary organizations. She was most generous with her musical talent at all times. Age 79.

n a naturalization court in a war boomtown, four foreign- n Americans—a Chinese, a Frenchman, a Pole, and a anian—stood quietly and proudly to take the oath of alle- ce and become citizens of the United States. For at least years they had worked to forget old loyalties, toiled, studied, waited for this hour when they would become Americans. y had brought along their friends and neighbors to see the mony. But the ceremony was only an oath of allegiance inistered hurriedly and without feeling, and a three-minute, itless address of welcome, delivered by a tired judge. The citizens and their friends left the courthouse, their faces zled and disappointed. "Is that all that citizenship means?" asked.

o prevent this from happening to most of the 400,000 foreign- n and native people becoming citizens this year, churches civic groups over America were asked to observe with ng ceremonies the "I Am An American Day," on May 21. Citizenship Day," says Dr. Samuel McCrea Cavert of the eral Council of Churches, "may be a time when older Ameri- s can re-dedicate themselves to responsible and active citizen- , when ministers may reaffirm the spiritual values underlying erican democracy and the moral duties by which man gains keeps his freedom. The churches welcome this opportunity reach a group of American people whom they too often e untouched."

—Kenneth Underwood.

WORLD CALL

THE glowing PICTURE OF
CHRIST IN GETHSEMANE
Self-illuminating PICTURE REPRODUCTION ONLY 98¢

A SYMBOL OF LASTING FAITH

How comforted we should be with this miraculous reproduction, if we would but study the picture of One Who met the severest test in His lifetime with prayer. Beside the great rock, where Jesus kneels alone, is a thorn tree. This will become His crown on the morrow.

BEAUTIFUL GLOW IN THE DARK

The clouds break and a light streams down from above. It illumines the upturned Face, bringing peace and strength to brave the hours ahead. "NOT MY WILL, BUT THINE BE DONE," He says.
Every Christian home should have this truly inspiring framed picture, size 5x7 inches. THE IDEAL GIFT. SEND NO MONEY Simply send your name and address with this ad and pay postman 98c for one; or $1.50 for two, plus postage. Or send remittance with order and we pay postage. *Quantity Limited—Order Now!*
The Religious House, Dept. WC., 333 S. Market St., Chicago 6.

The COLLEGE of the BIBLE

LEXINGTON, KENTUCKY

Accredited by the American Association of Theological Schools

Summer Session, 1944

June 19—July 29

Stephen J. Corey, President

Member of the American Association of Theological Schools

TYPICAL "TREASURER'S REPORT"

$75. raised for our TREASURY in 2 short days

FLUFFY DUSTER

by women's auxiliary!

THE TREASURER'S REPORT is the most important part of your meetings. Today, many proud Treasurers of church groups and auxiliaries are rising to their feet to eagerly report BIG EASY FUNDS RAISED BY SELLING THE "FLUFFY DUSTER." One group of 50 members raised $75.00 in two days, by giving each woman a quota to sell; *one* she bought for herself, and sold several others to neighbors, friends. "Fluffy Duster" ideal for brushing walls, ceilings. Sturdy chenille. Washes wonderfully. Lasts years. BARGAIN at 99¢; costs you $9.48 per dozen, sells for $11.88 per dozen, netting your Treasury $2.40 profit since I pay postage. Mail coupon below for TRIAL DOZEN. Your profit is GUARANTEED, by America's leading "specialist" in FUND-RAISING plans!

ROBERT GILLMORE GILLMORE
104 Crestmont St., Reading, Pa. WC

Mr. Gillmore: We'll "test" a dozen "Fluffy-Dusters" without sending any cash. If they don't sell easily, we'll ship them back collect, under your special "PAY-THE-PROFIT" GUARANTEE which means you'll forward us a check for $2.40—our profit on 12 dusters.

Name _____

Organization _____

Street _____

City _____ State _____

Front-line Chaplains

IN AN *American Magazine* article, Gordon Gaskill gives a close-up of the Army's front-line chaplains—both Protestant and Roman Catholic. He writes of their disregard of danger and personal safety as they minister before, during and after battles to the American soldier.

Mr. Gaskill writes of Capt. Fred E. Andrews, of Beaumont, Texas, a chaplain of the Disciples of Christ. We quote a few sentences, with permission of the *American Magazine* publishers, which pay tribute to Fred E. Andrews and other chaplains like him:

"Capt. Fred Andrews is pretty old to be a combat infantry chaplain. Forty, in fact, and looks it. Maybe that's because he's been right beside his men as they fought through Tunisia and Sicily. Once, because of his age, he was to be replaced, against his will. The men got up a round robin respectfully asking that he be kept. He was.

"Round robins like that are rare as four-star generals in the Army. When I asked him how it happened, he said he didn't know. But I had talked to some of his men, and I think I know. Maybe it was because of the Good Friday he spent in his jeep, driving wounded men back, under fire, until the jeep literally dripped with blood. Or maybe because of the time he spent eleven furious days in the thick of the fight, with no sleep that he can remember, burying the dead, comforting the living. . . .

"He spent 35 days recovering from fever and exhaustion. When he went back to his unit, nobody but Capt. Fred Andrews was surprised that a Silver Star was waiting for him. He's proud of that Silver Star, but much prouder of his record: 'No man in my battalion was ever buried in an unknown grave.'

"We sat down on a rock near the beach and he began telling me about his men. 'I never knew a man could love other men as much as I love these. It's a thing I can't even explain. But once you've been through so much with them—through the valley of death, and death itself—you feel so close to them that it's really greater than love. . . .

"'We're not finished yet, this outfit. We'll have other fights ahead, more terrible than the ones we've come through already. But no matter where they go, I'll be with them. Maybe it'll be on the beaches of France, maybe on the beaches of hell itself. But I'll be there. And the day before we go in again I'm going to preach them a sermon from the Book of Ruth: *Whither thou goest, there will I go!*'

"I think St. Paul would have liked Fred Andrews. Because it was St. Paul who said, *Endure hardness as a good soldier of the Lord Jesus Christ.* He was talking to Timothy, but Capt. Fred Andrews and the rest of America's chaplains heard him."

Christian College

Junior College for Women
Columbia, Missouri

Founded 1851

Mrs. Luella W. St. Clair Moss, LL.D.

First woman president of Christian College.

Mrs. St. Clair Moss was elected president of Christian College after her husband's untimely death in 1893. At that time she was the youngest woman holding a college presidency in the United States. St. Clair Hall, the Auditorium, Dorsey Hall, Rogers Memorial Gateway, a large swimming pool and Missouri Hall were erected during her administration as were many other additions to the physical plant. However, the greatest credit is due Mrs. St. Clair Moss for elevating Christian College to one of the leading schools for women in the Midwest. At the close of her administration Christian College was one of the best equipped colleges for women in the Midwest. She resigned in 1920, and is today President Emeritus.

UR BOOKS CLOSE JUNE 30th!

How about your Church's BENEVOLENT RECORD?

TWELVE HOMES AWAIT YOUR LOVE GIFTS!

Homes for Children

CHILD SAVING INSTITUTE
619 S. 42ND ST.
OMAHA, NEB.

CHRISTIAN ORPHANS' HOME
3033 N. EUCLID AVE.
ST. LOUIS, MO.

CLEVELAND CHRISTIAN HOME
11401 LORAIN AVE.
CLEVELAND, OHIO

COLORADO CHRISTIAN HOME
4325 W. 29TH AVE.
DENVER, COLO.

JULIETTE FOWLER HOME
200 FULTON ST.
DALLAS, TEXAS

SOUTHERN CHRISTIAN HOME
1011 CLEBURNE AVE., N. E.
ATLANTA, GA.

Homes for Aged

CALIFORNIA CHRISTIAN HOME
1015 MISSION DRIVE
SAN GABRIEL, CALIF.

EMILY E. FLINN HOME
615 W. 12TH ST.
MARION, INDIANA

FLORIDA CHRISTIAN HOME
1071 EDGEWOOD AVE.
JACKSONVILLE, FLA.

ILLINOIS CHRISTIAN HOME
873 GROVE ST.
JACKSONVILLE, ILL.

RTHWESTERN CHRISTIAN HOME
R.F.D.
BEAVERTON, OREGON

JULIETTE FOWLER HOME
(Sarah Harwood Hall)
100 FULTON ST.
DALLAS, TEXAS

HE NATIONAL BENEVOLENT ASSOCIATION OF THE CHRISTIAN CHURCH
Landreth Bldg. St. Louis 2, Mo.

"Lord, Send Men and Women"

CHAPLAIN ALVIN E. HOUSER has written about the services held at army posts in Panama, and of his conviction of the need for missions:

"Many Catholics attend my services held at various outposts. It is not because they have turned from Catholicism but because they enjoy worshiping. This is an opportune time for missionaries for I believe that the people throughout all of Central America are anxious for the Word, but the ministers, priests, and others are scarce.

"Anything that is free is readily taken by all the people. They may not speak English but they will take any piece of literature available. Truly 'the field is ripe unto the harvest; but the harvesters are few.' To see the golden opportunity all about makes me wish that I had trained to be a missionary. Children of various nationalities come up to the place where a worship service for servicemen is being held, and they stand with their small, red, brown or black faces up against the screen, the door or window. They actually hunger for Christian worship, hymn singing and fellowship. What a glorious opportunity for young men and women to make their lives really count as did Dr. Livingstone, Dr. Grenfell, and other great men who lost themselves in Christ Jesus.

"Sometimes we see the ravages of disease, and we are sad because there is nothing we can do and there is nothing anyone else is trying to do. We see their small twisted bodies, their dwarfed limbs, their fever-burning foreheads and bow in our own humility and insufficiency. Hundreds die and we can only say and pray: 'Lord, send men and women with love for the souls and lives of hungry people.'"

"The Bible in a Warring World"

"The Bible in a Warring World" is the title of a timely new film now available from the American Bible Society. The film (16 mm.) is available in both the sound and silent versions, and in 8 mm. silent.

It pictures the story of the Bible as it speaks to the hearts of soul-hungry men and women in our distracted war-torn world. In a swiftly moving film, which takes about twelve minutes to run in the sound version, a little longer in the silent, there is portrayed the war-time work of the American Bible Society.

The film may be borrowed for a week's use either by paying the small service fee of $2.50 or by taking a free-will offering for the Bible Society's War Emergency work. Also, the Society is offering for outright sale prints of the 16 mm. version, sound or silent version, for $25.00 each. The 8 mm. prints will cost $7.50 each. These may be ordered from the Visual Education Department, American Bible Society, Park Avenue and 57th Street, New York 22, New York.

NOTHING can take the Place of a BIBLE

National BIBLES
Since 1863... At Your Bookstore

WORLD CALL

Money for Your Treasury

Over 2,000,000 SUNFLOWER Dishcloths were sold during 1942 by Ladies' Aid, and members of Sunday Schools and Young People's Groups. Finest quality cloths. An easy, pleasant way to raise funds for your treasury or for the purchase of U. S. WAR BONDS.

Sample Free to Official
SANGAMON MILLS
EST. 1915 COHOES, N. Y.

Here's good news, for the many churches and artists of the console whose ambition has been to own or play a Möller Organ.

A limited number of Möller craftsmen have now turned from producing instruments of war, to planning "The Artist of Organs—The Organ of Artists".

Your order, if received now, will be placed on the Möller Preferred List—giving you assurance of early possession of one of the first post-war Möller instruments.

Plan Now—Write Möller—Get on the Preferred List. And remember that organs bearing the Möller mark of craftsmanship give the ultimate in tonal beauty, quality and satisfaction.

M.P. MÖLLER
THE ARTIST OF ORGANS · THE ORGAN OF ARTISTS
HAGERSTOWN, MARYLAND

"One of the most precious books that any Bible student can put upon his shelves." — *The London Quarterly Review*

YOUNG'S ANALYTICAL CONCORDANCE TO THE BIBLE

To enjoy your Bible more, to understand it thoroughly, the ANALYTICAL CONCORDANCE is the key which will unlock untold mysteries for you. The layman or the clergyman can, simply and easily, find the original Hebrew and Greek of any word; its literal meaning; a correct exegesis; parallel passages. Any word in the entire Bible can be instantly located by consulting the CONCORDANCE and every word, including proper and geographical names, is arranged alphabetically. Here is complete information, including pronunciation of proper names and biographical descriptions.

For every Home and Study

The ANALYTICAL CONCORDANCE is endorsed by eminent authorities of every Christian denomination. It is a book that should be in every clergyman's study, and a close companion to the Bible in the home —a book that will enrich its owner for a lifetime.

- **311,000 comprehensive references**
- **30,000 readings of the Greek New Testament**
- **70,000 Hebrew and Greek words**
- **Index lexicons to New and Old Testaments**

Buckram, 1,268 pages, $7.50, with thumb index, $8.25 at your bookseller's or

Funk & Wagnalls Co., 354 4th Ave., N.Y.10

PULPIT & CHOIR GOWNS

Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Embroideries—Fabrics
Custom Tailoring for Clergymen

1837 Marking 107 yrs. of service to the church and clergy 1944

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

Unique Bible Sunday Celebration

PROBABLY the most unique celebration of Bible Sunday held in connection with the observance was on February 6 in an evacuation hospital just back of the battlefront. The American Bible Society, which promotes the annual observance of Bible Sunday, has received word from Chaplain James E. Kirkpatrick of the U. S. Army that he spoke to the hospital personnel and patients on "The Word, the Need of the World." He followed his address by a presentation of a blood-stained copy of the New Testament which had miraculously saved a soldier's life when a steel fragment passed through the book and lodged in the back cover.

When Chaplain Kirkpatrick stressed the great privilege of the chaplains in being able to present copies of the Testament, free, through the aid of the American Bible Society, he received an offering from his audience of more than $150 "to provide Testaments for other members of our armed forces." This gift has been forwarded to the Society.

The Bible Society has supplied ov 3,000,000 copies of Bibles, Testaments a Portions to chaplains for free distributi at their discretion. The books are bou in brown for the Army, blue for the Na and can be supplied with the proper signia, imprinted on the front cover, the ten branches of the Service.

THE PRINCETON INSTITUTE OF THEOLOGY

July 10-20, 1944

For details address: J. Christy Wilso

The Theological Seminary
Princeton, N. J.

Comparative Statement of Offerings Received by Unified Promotion a Cooperating Causes—July 1, 1943, to March 31, 1944, Compared With July 1, 1942, to March 31, 1943

	Undesignated and Specific Gifts[1]		*Designated Gifts*	
	1942-43	1943-44	1942-43	1943--
Churches	$262,836.89	$342,114.50	$33,924.75	$48,908
Bible Schools	76,538.12	99,217.45	3,383.43	4,964
Christian Endeavor Societies	1,680.17	3,942.88	524.89	676
Women's Missionary Societies	133,008.21	148,489.93	1,915.40	5,252
Councils	124,215.04	157,772.93	1,844.43	8,115
Young Matrons' Missionary Societies	4,446.24	5,350.17	----	97
Guilds	14,432.23	17,323.59	204.34	422
Circles	2,592.14	2,886.22	90.90	86
Triangles	1,122.00	1,210.25	25.25	16
Children's Missionary Organizations	1,523.05	1,483.63	33.00	152
Unified Youth Groups	1,671.57	3,622.54	828.59	805
Unified Children's Groups	43.66	201.72	39.49	37
Individuals	10,357.44	15,661.88	17,930.13	27,916
Missionary Organizations Totals	$283,054.14	$338,340.98	$ 4,981.40	$14,984
Grand Totals	$634,466.76	$799,277.69	$60,744.60	$97,449

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts—$164,810.93.

LYNCHBURG COLLEGE

LYNCHBURG, VIRGINIA

A liberal arts college of Christian culture and life for men and women.

A setting of natural beauty in the foothills of the Blue Ridge Mountains in the heart of Old Virginia.

A program of guidance for students on educational, personal and vocational problems.

A stimulating fellowship of Christian youth.

Scholarships available for honor students
Opportunities for ministerial students

For information write

R. B. MONTGOMERY, Ph.D., President

eekend Trip to Los Haro

IERY letter that came from Los Haro urged me to visit the ranch. ided to take advantage of the first y—March 18.

left Aguascalientes on Saturday ng without knowing how I might e or who might be at home if I d arrive. It began to rain while s changing from the train to the t Zacatecas, and continued to rain f the trip from there to Ciudad a.

ad to spend the night in Ciudad a. Early Sunday I got up to catch rst bus out, but there weren't any. t noon I succeeded in getting some s and two little boys to take me But what should happen but my fell down with me into a mud e as we were trying to make a r around the place where a bridge ut. I got out of the water on short s and unhurt; but it took several ud boys to pull and dig the donkey

was about 4:15 in the afternoon I arrived at the ranch. Ruth was just getting home from her oon Sunday school in another . It was a surprise to them for me ear. The first thing they did was me some dry clothes and to wash lf-dry muddy ones.

as fortunate in being at Los Haro he first service in a series that on Monday night. The room was of people, exceeding our fondest I went with Florine and Ruth ite all the friends of the place.

Tuesday morning I left Los Haro e first bus that went through. It a wild scramble. We were shelling ts, having set out my suitcase in atio and tied up my head for the Suddenly Ruth heard the sound of us. Florine ran to tell Don Otilio t up on the house to see where the was coming from; I ran for my se, Ruth looked out at the front and saw the bus turn the corner; rabbed my suitcase and we ran for ves. I got on, and thus left with- o much as a farewell word to e, the evangelist or the helpers. We o Fresnillo about 2 p.m. and I to see the family of Ernestina dillo and to greet Miss Chávez, urse that we first had here.

railroad station is about 40 min- by auto over a bad road from From 5:20 p.m. until 4:20 a.m. s in that station waiting for the It was almost time for my nine k class at the Institute when the pulled into the station at Aguas- tes.

was a hard trip, but I think I would again if I had the chance. Ruth lorine are so grand, and the work isfying to see. The country people o appreciative of everything, and ommodating.

—MAY WILSON

uascalientes, Mexico.

Give us this day -

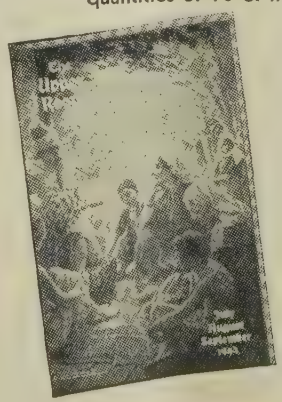
In the morning hours, or at some opportune moment during the day, or at night when quiet comes . . . whenever the human heart turns to worship, some timely spiritual guide to direct our thoughts can often give us aid. Herein lies the secret of the universal appeal of The Upper Room.

Millions of people around the world are using this book of daily devotions. Have you tried it . . . for yourself and for those in whom you are concerned?

Place an order now for the July-August-September issue or, if you have a standing order, make sure that the quantity is sufficient for your needs, including copies for mailing to men and women in the service.

We can fill all orders in full, in spite of wartime limitations on use of paper. This we are able to do by printing the daily devotions in the July-August-September issue two-to-a-page. Over 250,000 copies of this one issue will be mailed by The Upper Room direct to army and navy chaplains.

The Upper Room is available (English and Spanish editions) in quantities of 10 or more to one address, at 5 cents per copy, postpaid. Single yearly subscriptions in U. S., Canada and Latin America, 30 cents, postpaid; four years, $1.00. Other countries, 40 cents; four years, $1.35. Special envelopes for remailing The Upper Room, $1.00 per 100. Address all orders to



THE UPPER ROOM

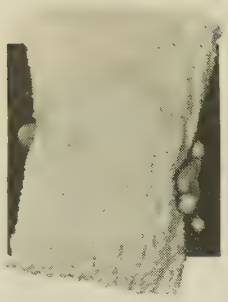
Medical Arts Bldg., Nashville 3, Tenn.

WORLD CALL

No Fancy Price..Yet

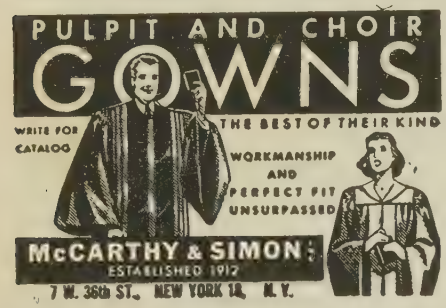
It's a Genuine

NATURAL SPONGE



In "Handy Chenille" you get genuine natural sponge pieces padded into convenient shape in a cover of soft, half-inch tufted chenille. Because it is natural sponge, "Handy Chenille" is unexcelled for washing walls and woodwork, for general household cleaning, for toilet and bath. Holds plenty of water . . . will not drip . . . is soft and pliable when wet. 35c, 50c, 75c and $1.00 sizes at drug, department, hardware stores. If your dealer cannot supply you, please write us direct and give his name.

SCHROEDER & TREMAYNE, Inc.
1711 Delmar Blvd., St. Louis, Mo.
291 Church St., New York, N. Y.
455 St. Sulpice St., Montreal, Canada



Disciples' Headquarters

Chautauqua, New York

INDICATIONS are that the 1944 season at the famous cultural and religious center will be as good as last summer, which financially was the best for some years. Miss Etta Nunn, missionary in Mexico, who has traveled extensively throughout all of Latin America, known affectionately throughout Virginia as secretary of missionary organizations for ten years before retirement, has been asked to spend the summer as Assistant Hostess.

As usual, missionary children will be given help in finding employment for the summer. Any desiring such help should write Mrs. Joy T. Sala at West Point, Va., before June 1.

The president, G. M. Kirby, of Buffalo, N. Y., is refurnishing a favorite room as a fitting memorial to his sainted wife. Churches of the Niagara Frontier have shown much interest in adopting certain rooms and seeing to it that attractive and comfortable furnishings are provided.

The 71st annual assembly dates are July 2 to August 27. The summer schools and the orchestra season extend for six weeks of that time. Weekly chaplains include Bishop Andrew Tsu of the Burma Road, Bishop Austin Pardue, Pittsburgh, Bishop Waskom Pickett, India, Dr. Adam Burnet, Edinburgh, Scotland, Dr. Dan Poling, Philadelphia, Dr. Harry J. Cotton, McCormick Theological Seminary, and Dr. Charles W. Gilkey, Chicago. More than two hundred religious study hours are offered to students.

The Ministers' Weeks start July 30 and extend until August 19. The Annual Institute of World Missions will be the week of August 20 to 26. As always, some of the authors of the interdenominational study books will present their own courses.

Mr. and Mrs. Richard Bagby of Portsmouth, Va., write that they will be guests at the Headquarters again for their nineteenth consecutive summer. Friends will be relieved to hear this, since "Brother Dick," as he is affectionately known, was taken from Chautauqua last summer after a very serious hospital experience. He writes that he is better than ever.

The Annual Disciples' Day Dinner will probably take place about Saturday, August 19. Dr. Emory Ross of the Foreign Missions Conference was speaker last year. Such men as Dr. A. W. Fortune, Dr. Homer W. Carpenter, Dr. Harry B. Cormick, Lakewood, Ohio, all members of the Board of Trustees, have been annual speakers. Our home and foreign missionaries present on the grounds, and the missionary children working at Chautauqua are always introduced. The speaker for the next Annual Dinner will be announced later.

—JOY TAYLOR SALA, Hostess

Making the Bible Live

In many homes the Bible and church on Sunday are associated so closely that they do not give much thought to religious reading during the week.

When the Family Is Gathered Together

Nearly every family has some time during the day when its members are together.

That is the time to choose for daily devotions, using *Hearthstone's* brief devotional programs, poetry and prayers as a guide. There are sections for the youth and children, too.

A Supplement to Church School Class

If every member of the adult classes in the church school has a copy of *Hearthstone* to read during the week, interest in the church will be intensified.

Try it and watch your class sessions take on added interest.

Issued quarterly. By the year, 50 cents. By the quarter 10 cents per copy in clubs of five or more.

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS 3, MO.

More New Languages

THE number of languages in v some part of the Scriptures has been published is 1,062, according t announcement issued by the Ame Bible Society. There is a record of new languages making their appea in 1943, three of them Gospels which be used in Africa—Walamo spoke Ethiopia, Yipounou and Yisangou tribes in Gaboon, French Equat Africa. Down in Sydney, Australia, books of the Bible were publishe Gunwinggu, a language spoken by na of northern Australia.

Formerly a new language app every five weeks, on an average, d the untiring efforts of missionaries were constantly producing the Scrip in languages for use on their mi fields, and never before published. doubtedly this translation work is going on, but with so many of the sions cut off by the war no word through of these activities.

In the meantime, the American Society is examining translation n scripts for publication which reach Bible House in New York from A South America, Haiti and Mexico.

The number of languages in whic whole Bible has been published is the New Testament in 233 additiona guages; at least one complete book o Bible in 557 additional languages parts of the Bible, less than an book, in 88 additional languages.

Book Chat

(*Continued from page* 19.)

reatment "a preamble to Christian
re" and uses clauses of the preamble
e Constitution as the themes for his
ges. He thinks it possible for the
Christian minorities in America to
out the hopes of the founding fa-
to make this nation, for its own
e and for the world, an example of
e and liberty. He does not feel that
racy with its emphasis on rights and
ies has been adequately interpreted,
that it has goals of service and
vement which have only been dimly
ated. To work out these purposes
America and the world is our *Date
Destiny.*

Books Mentioned on Page 19

SSIA AND THE UNITED STATES by
m A. Sorokin. New York. E. P.
n & Co. 354 pp. Price $3.00.

E CHURCH AND THE NEW WORLD
Drake Lectures. By William
t Hocking, et al. St. Louis. The
ny Press. 256 pp. Price $2.00.

STUDY GUIDE to *The Church and the
World Mind.* St. Louis, Christian
of Publication. 64 pp. Price $0.25.
per dozen in quantities.

E WITH DESTINY by Ralph W.
ian. New York and Nashville.
don-Cokesbury Press. 157 pp.
$1.50.

ANY BIBLE QUIZ, by Glenn McRae.
Louis. The Bethany Press. 79 pp.
e popularity of "quiz" programs
adio entertainment, parties, and class
uction indicates that it is an inter-
g and timely method of adding to
information. Mr. McRae has ar-
ed 128 quizes with ten questions each.
answers to the questions are placed
e back of the book. These questions
n the Old Testament, life of Jesus,
f Paul, on the New Testament, and
ral Bible information. With a fairly
general knowledge of the Bible we
tested ourselves on several sets of
questions with results that indicate
much could be added to our Bible
ledge. It is a usable little book.
y church should have several copies.

C. E. L.

RACES IN ONE FELLOWSHIP, by Rob-
L. Jordan. Published by the United
ristian Church, Detroit. 91 pp.
is is an excellent little book, giving
story of the Negro members of the
ples of Christ. This is a much neg-
l aspect of Disciple history and there-
this work is welcome. After a gen-
chapter on the origin of the Disciples,
author points out that at first Dis-
churches were inter-racial, then the
ed churches separated into their own
wship. There is a chapter on the
er leaders of the Negro churches and
ers dealing with the organized life
he churches both past and present.
rt M. Hopkins writes a foreword.

C. E. L.

WORLD CALL

Between its covers are . . .
754 pages
234 stories
Self-pronouncing text
200 pictures in one color
17 full-page color pictures
12 animated maps
64 pages of questions and answers
16 pages Life of Christ section with 31 colored pictures

Build Christian Characters Today!
Make Strong Leaders for Tomorrow!

Egermeier's BIBLE STORY BOOK

Every member of the family finds enjoyment and spiritual uplift in **Egermeier's Bible Story Book.** Its 234 chapters provide a "family hour" story for almost each night of the year. Children are captivated by its wholesome, exciting stories, and interesting pictures. It instills the value of righteous living in its youthful readers. **The De Luxe library edition** illustrated above is truly a masterpiece of the binder's art. The cover is a rich maroon grained fabrikoid. The title is in gold stamped raised letters. A reproduction of Sallman's "Head of Christ" is inset in an embossed panel. Comes in gift box. **Price $4.95**

Style A clothbound edition, 642 pages, 234 stories, 200 one-color pictures, 17 colored pictures, 4 animated maps, attractive color printed jacket of Christ blessing the children.

Price $2.50

Egermeier's
Picture-Story LIFE of CHRIST

Adapted from Egermeier's Bible Story Book. This book of stories and pictures puts the breath of life into the great and noble characters of New Testament times. They seem to step out of the pages as real living people. Big clear type makes reading a delight. Almost every story is illustrated with a full-page picture. Several great paintings are reproduced in beautiful colors. It is bound in durable grained fabrikoid. Three hundred pages, 6x9. It's an unusual book, **priced at only $2.00.**

These books are published in co-operation with the Government's paper conservation regulation. Your dealer's stock may at times be depleted. We will make every effort to keep him supplied.

A Warner Press Product

ORDER FROM YOUR CHURCH PUBLISHING HOUSE

WORLD CALL

Review of 1943 at Mondombe

RUBBER may win the war, but when whole villages have to spend six to eight months, or even more, of the year in the forest gathering this product, rubber does not help in the nurture and growth of the Congo Church. However, even with such a condition as prevails, the accessions for the year 1943 have been very large—over 1200.

Mondombe has 91 native preachers to care for the thousands who have accepted the Christian religion and the many who are taught each year. The giving of the church has increased. Many villages are asking for preachers to teach them the Way of Life.

Certain medicines and supplies are difficult or impossible to obtain, thus rendering normal medical work impossible. The disruption of ordinary native life has also been reflected in this phase of our work. Nevertheless, 8400 patients were given 82,600 treatments, and over 150 operations were performed.

The enrollment of 417 pupils in all grades is only twenty less than the previous year and the average attendance at school is fair, in spite of the temptation to work for wartime wages or to sell wartime produce such as rubber, copal, palm oil, etc. About forty student preachers and their wives, forty-five boarding school boys and fifteen boarding school girls and the pupils were in regular attendance during the year.

Some say that all it takes to have a school is a log with a pupil on one end and a teacher on the other end, but we at Mondombe feel it is a distinct advantage to have a brick school building with light, airy rooms, good cement blackboards, handy storage places for books and equipment, and individual desks for all of our advanced pupils.

—*Annual Report* of Congo Mission.

THIS BEAUTIFUL NEW SERVICE FLAG SHINES AT NIGHT!

Here is the most thrilling Service Flag of all — a gorgeous, colorful flag by day, and a shining, glowing flag by night! Folks who pass your home on the darkest night can see the star shine and glisten to tell the world that your loved one is in the service of his country! Made of fine quality Celanese, in rich red, white and blue colors, with a gorgeous golden fringe, and sturdy twisted cord for hanging.

Only $1.00

1-Star Flag—$1.00
2-Star Flag—$1.15
3-Star Flag—$1.25
4-Star Flag—$1.35
5-Star Flag—$1.45
6-Star Flag—$1.55

SEND NO MONEY

Just send your name and address today, a postcard will do, telling us if you want one, two, three or more stars. Pay postman correct amount as listed above, plus postage, when flag is delivered. Or save money by sending price of flag wanted with order and we pay all postage. If not delighted, return flag in 5 days and your money will be refunded. Order today!

GLOW-FLAGS CO. 72 W. Washington Street Dept. F-241, Chicago 2, Ill.

MONEY for your TREASURY

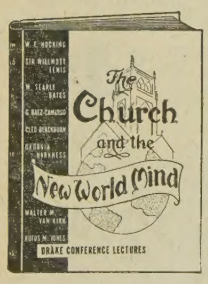
Our NO INVESTMENT PROJECTS offer quick profits for your organization. Sell quality VANILLA, SHAMPOO and other items. Write today for particulars.

SAMPLE FREE TO OFFICIAL

Norwalk Cosmetic Co. — Norwalk, Ohio

Everyone's Talking About

The Church and the New World Mind



—The Drake Lectures—

Speeches to make you think, given by eight outstanding speakers at the famous Drake Conference. Read them over and over again.

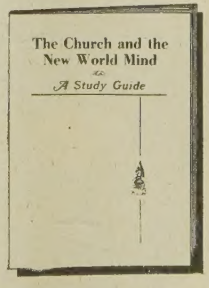
The great principles upon which a lasting peace may be made are reflected in these speeches, and should be manifested in planning the world of tomorrow. $2.00

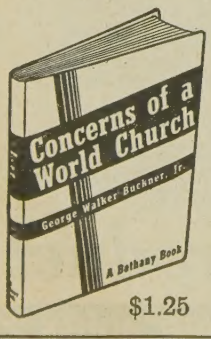
For Serious Study of Peace Problems

Study Guide based on the Drake Lectures, the findings of the nine seminars held previous to Drake and on the conference discussions.

Every member of adult and young people's groups should have a copy of this Study Guide, and discuss its important study material.

25 cents each
$2.25 per dozen.





$1.25

Concerns of a World Church

George W. Buckner, Jr.

Christian cooperation throughout the world need not be a mythical dream of the future . . . it can be made reality. Every Christian should face the fact that "the Church cannot be the Church and Christians cannot be Christians unless these concerns are felt deeply, and something is done about them."

THE BETHANY PRESS St. Louis 3, Mo.

BETHANY BETTER BOOKS

A MAN STOOD UP TO PREACH

Edgar DeWitt Jones

You may have read many of Dr. Jones' justly famous books, but until you have read *A Man Stood Up to Preach* you cannot fathom the "heart and soul and zeal" of this one of America's truly eloquent preachers. Sixteen fine sermons.

$2.00

Last Column

The Prayer of a Graduate

"O God, this day marks the endin one period of my life.

It divides What-I-have-been from W I-am-to-be.

From it I must set forth upon highways in accordance with Thy wil

And so, because it is a Day of Da come to hallow it in this my praye Thee.

Save me, O God, from complacence pride over the successes of these my dent years.

May I be so far-sighted as not t depressed and beaten by my failures.

Grant that I may be large enoug soul not to be envious of those who done better than I.

Save me from futile pride over t who have not done so well.

May I be always grateful for t whose sacrifice has made my student possible.

Save me from possessing the s spirit that would receive much and little.

Grant that this may be a Commence Day indeed because from it I go t on a continued quest for Truth.—Am

—*The Messenger* of Unive Place Christian Church, C paign-Urbana, Illinois.

The geography class at Mondombe finished reading about Europe and They were asked, "If you had to ch a country in Europe or Asia for home, what would you choose?" It a hard question to answer for, "would anyone want to live there ins of in Congo?" No matter why, must choose. The cold countries were mediately eliminated because anyone Congo would die dead during the cold season. Finally, one chose India plaining, "In my mind, India woul be bad. With so many domesticated mals, and with all the taboos on n think what an opportunity that woul to eat meat."

—LELIA B. BAKE

Children's Day

To help a little child
Find God in bloom and tree
To help him love the Church
And serve it joyfully
To worship with him there
And banish every fear
Will make of Children's Day
A blessing all the year.

—MAYME GARNER MILLE

"Grant us a common faith that shall know bread and peace—that he know justice and righteousness, free and security, an equal opportunity an equal chance to do his best, not onl our own lands but throughout the w And in that faith let us march toward clean world our hands can make."

—CLIPPE

Have You Wondered What Happens . . .

. . . After His Work Is Done?

What becomes of Christian ministers, missionaries or teachers when they become too old to carry on?

When they become totally and permanently disabled?

How are the widow and minor children supported when the minister, missionary or teacher dies?

They may:

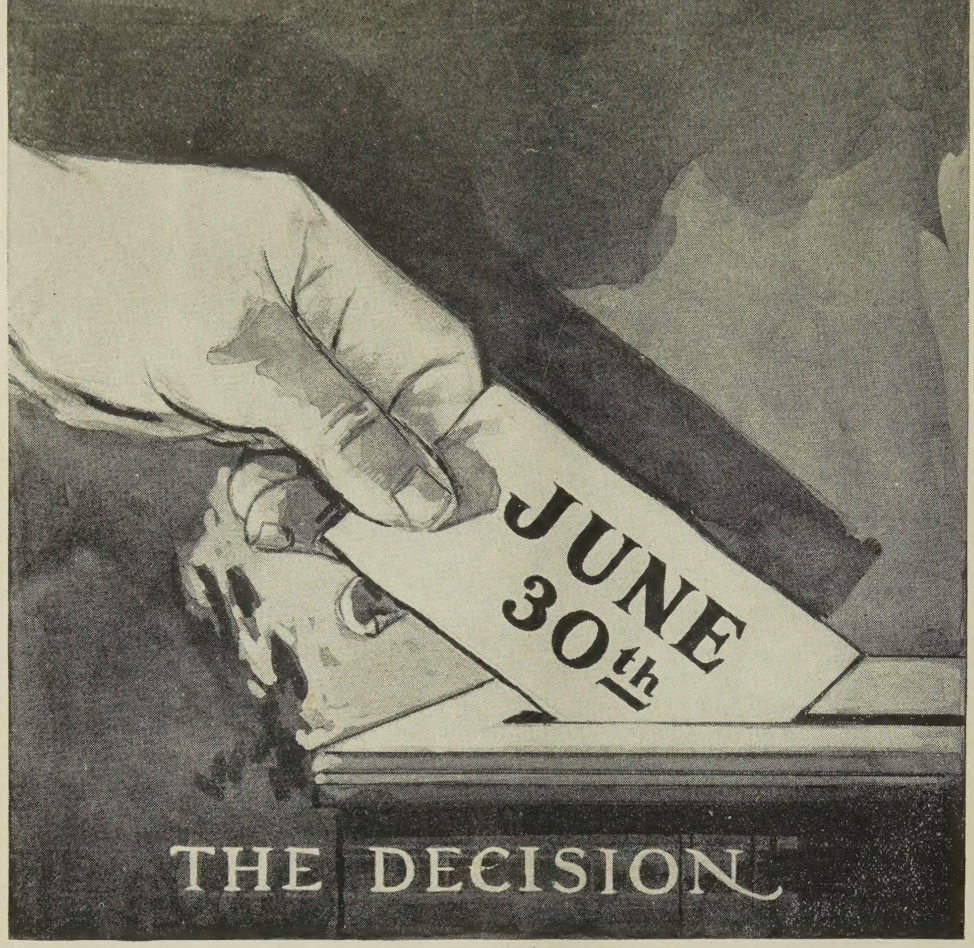
1. Eke out a bare existence at some menial task
2. Seek the assistance of relatives
3. Become tragically and pathetically destitute

or

Long before the dire need comes, the minister, missionary, teacher, and the organization served may have made the future economically secure by participation in—

***THE PENSION FUND**
800 Test Building
Indianapolis 4, Indiana

755 individuals have received direct benefits during its total history



The decision as to what will happen in the world cause of Christ will be made June 30th. The decision we make June 30th this year as individual Christians, as organizations and as churches will fall into one of four categories. We must decide.

FIRST: We can give less than last year
—and vote for a retreat of Christ's work at home and around the world.

SECOND: We can give the same as last year
—and vote for a static church just holding its own.

THIRD: We can give a little more
—and vote for a small gain not representative of our ability or the needs confronting us.

FOURTH: We can give in proportion to our ability and in light of the world needs of Christ
—and vote for an aggressive Christian program for the world of today and tomorrow.

We will make the decision. We are going to augment our Christian forces which are fighting for their very lives in a world that is too strong for an indifferent church or for complacent Christians, or we will fail not only this world work of Christ, but we will fail the best interests of our own souls.

DECIDE JUNE 30th!

Send offerings to the cooperating causes or to

Unified Promotion Irvington Station, Box 5636 Indianapolis 1, Ind.